1

A SERMON PREACHED AT THE TOVVER, February 20. 1641.

Being upon the Sabboth Day.

By the Biſhop of Bath and VVells.

London Printed for H.S. 1641.

A

SERMON

PREACHED

AT THE TOWER,

February 29. 164[illegible].

Being [illegible]ath Day.

By the Bishop of Bath and Wells.

MVSEVM
BRITAN
NICVM

London Printed for H.S. 164[illegible].

A SERMON PREACHED AT THE TOVVER.

2 Cor. 12. 8.

For this thing I beſought the Lord thrice, that it might depart from me, and he ſaid unto me, my grace is ſufficient for thee, for my ſtrength is made perfect in weakneſſe.

THis Verſe it hath dependancy with the Verſe before, through the abundance of Revelations he was exalted above meaſure, there was given a thorne in the fleſh, the meſſenger of Satan to buffet him, and for this thing he prayed the Lord thrice that it might depart from him: the occaſion

of this prayer was the Thorne in the fleſh, and the occaſion of that Thorne, was the meſſenger of Satan : No Apoſtle more greater then he, and none more greatly afflicted, none more gracious, and the danger of that was ſpirituall pride, the greateſt ſin that the Church of God can fall into : the greater grace, the greater humility ought we to have, and the more humbly to walke with God.

The parts are two :

Firſt, *Pauls* petition to God.

Secondly, Gods anſwer to *Paul*.

The petition conſiſts of five branches.

Firſt, the cauſes of his complaint, no ſmall matter, but ſome great thing, *For this thing*.

Secondly, the remedy that he uſeth, and that was Prayer.

Thirdly, the earneſtneſſe of his Prayer, not once, or twice, but he did continue his Prayer, *For this thing I prayed three times*.

Fourthly, the Phyſitian to whom he ſought, to the Lord.

Fifthly, the end of his Petition, the thing that he did deſire, that he might be eaſed, *In that it might depart from me*.

Secondly, yee have Gods anſwer, and therein obſerve two particulars.

Firſt, the effect of his anſwer, it was a deniall: the Apoſtle prayes that this thing that did ſo trouble him might depart from him, but it would not be.

Secondly, Gods divine aide, God gave him a better thing that he did not pray for, to comfort him againſt the things that he did pray for, *And he ſaid unto me, my grace is ſufficient for thee*. Where obſerve

the nature of this divine aide, *My grace.*

Secondly, the quantity, *It is ſufficient for thee.*

The third thing is, the reaſon of Gods deniall, and his divine aide expreſſed in a famous ſentence, or maxime of divinity, and this is granted from Gods goodneſſe and mercy, both for his owne glory, and mans good, *For my ſtrength is made perfect in weakneſſe*: Theſe are all the branches of the Text, of which in order, as time and your patience will give leave, and firſt of *Pauls* complaint, *For this thing I beſought the Lord*: What this thing was in generall, that *Paul* tels you in the verſe before, and hee deſcribes it in two wayes: Firſt, in a figurative ſpeech, in reſpect of the great anguiſh it wrought, and he calls it a Thorne in the fleſh: the word in the Originall ſignifies a ſharp ſtick, or the point of a Speare, which being faſtened into a mans body, puts him to intollerable paine. Secondly, he calls it the angle of Satan: but now two things is here, one that it is Satans vexation, and the other that it did afflict him to the very heart, ſo that you ſee it was no Thiſtle, no Bryar, no ſmall thing that did trouble him here, and becauſe the Engliſh Tranſlation calls it by the name of a Thorne, and becauſe we have not a better word in Engliſh to expreſſe it, I will call it ſo, but what thing was that, that is the doubt: here I confeſſe I am fallen among Thornes: Some divines are of opinion that this Thorne was originall concupiſcence, which *Paul* calls the Law in the fleſh: but this is too far fetched, for originall concupiſcence is common to all the regenerate: but he here complaines of ſome evill that happened only to himſelf: Secondly, he knew that that could not depart from

him ſo long as he did live here, but he prayes that this might depart from him, but other Divines take this to be ſome bodily diſeaſe, as a continuall paine in the ſtomack, as the Gout, or the Stone, or ſome malady in the body, but this is very unlikely, becauſe *Paul* doth no where in any of his Epiſtles complaine of any bodily infirmity he had. Secondly, this had been an impediment for his planting the Goſpell in all Countries, which he could not have done if he had had any bodily infirmity: Some underſtand it the adverſaries he had, as *Hymineus*, and others, eſpecially *Alexander* the Copperſmith, it is true indeed that this was one of Satans meſſengers, but this was but a Thorne without the fleſh: but *Paul* complaines of a Thorne in the fleſh, ſome affliction that did ſtick cloſe to him: others are of opinion that this was ſome evill Angell of Satan that God did permit to vexe the body of *Paul*, as he did to vexe *Iob*, and to buffet with *Paul* as one man would with another, and beſtowed many a blow upon him: others are of opinion that it was ſome luſtfull motions ſtirred up in the Apoſtle, and for this cauſe he did keep his body under, for ſay they, if it had been any thing elſe he would have told us plainly what it had been, but being a thing that hee was aſhamed of, he tels us it was a Thorne.

But *Paul* he had the gift of Chaſtity, *I would all were as I am*, ſaith he: 2. If *Paul* had been troubled with that, there was an eaſie remedy which hee gave to others, what ſhall we ſay then? certainly in the judgement of moſt Divines it was ſome terror of Satan, ſome internall and ſpirituall affliction

in

in his ſoule, and when he ſaith it was in his fleſh, he meanes by his fleſh, the outward man, the unregenerate part, the unregenerate part of the ſoule, as *Rom.* 7. although an inward temptation, or affliction in conſcience may be truly ſaid to be in the fleſh by way of participation, becauſe the fleſh by ſuch a cauſe becomes weak and pale: the beſt is this, that the Lord did permit Satan to bring to the eare and minde of *Paul* all his perſecutions and wickedneſſe, God hereby intending to humble him, though Satans policy hereby was to have ſhaken him: but this Thorne is hid ſo deep in the fleſh, that I will ſearch no farther after it, but content my ſelfe with that of *Auſtin*, That he doth profeſſe he did not know what this Thorne here was: Yee ſee then an Apoſtle, and ſuch an Apoſtle as *Paul*, and after ſo many favours he muſt have a Thorn in the fleſh, the Church of God in generall, and every childe of God in the Church is ſaid to be a Lilly among Thornes, *Cant.* 2. 2. He is not worthy to be a member of the myſteriall body, upon the glorious head whereof was platted a Crowne of many Thornes, who cannot indure the pricking of one Thorne, ſome light affliction, if not for his owne ſake, yet for our Saviours ſake: hath our Saviour drunke ſo deep of the cup, and ſhall not we be willing to ſip after him in the ſame cup? if God did not ſpare his only Son for us that knew not any ſin, ſhall we that are his adopted Sons think to eſcape without any ſcourgeing at all? He whom the Lord hath not chaſtiſed, is a baſtard, and no ſon, *Heb.* 12. Give me a man that never was afflicted with any affliction, ſaith

Auſtin,

Auſtin, and I will preſently conclude, that that man is not the childe of God, for every childe of God muſt have ſome afflictions to humble him, and call him home to God, wherein he muſt rejoyce: Wee muſt not thinke to paſſe from the joy of this world, to the joy of the next: no, when the Iſraelites went out of Ægypt, they did not goe through pleaſant Gardens, but the Wilderneſſe, to Canaan: this was a type that we muſt paſſe through afflictions to that Heavenly Canaan: and therefore one that was without afflictions, ſaid to God, What Lord, am I out of thy favour? am I not worthy to be afflicted? What a Catalogue doth S. *Paul* reckon of his afflictions in the eleventh of this Epiſtle, *ver.* 23. *In labours more abundant, in ſtripes above meaſure, in priſon more plentious, in death oft, of the Iews five times received I forty ſtripes ſave one, I was thrice beaten with rods, I was once ſtoned, I ſuffered thrice ſhipwrack, night and day I have been in the deepe Sea, in journying I was often, in perils of water, in perils of robbers, in perils of my owne Nation, in perils among the Gentiles, in perils in the City, in perils in the wilderneſſe, in perils in the Sea, in perils among falſe brethren, in wearineſſe and painfulneſſe, in watching often, in hunger and thriſt, in faſting often*: I am almoſt out of breath in rehearſing of them, and yet this worthy Apoſtle was never out of breath in ſuffering them, all the afflictions of the people of God are but pricks and thornes, they are but loving corrections of a mercifull Father, we are troubled on every ſide, but not diſtreſſed, afflicted, but not forſaken, caſt out, but not deſtroyed: Oh welcome,

thrice

thrice welcome theſe bitter ſweets, theſe loving chaſtiſements, theſe indulgent viſitations, theſe pleaſant croſſes, theſe comfortable calamities, theſe wholeſome miſeries, theſe glorious tryals, theſe joyfull temptations, theſe honourable reproaches: all light afflictions, which work for us a far exceeding waight of glory, by theſe we are humbled, and ſeek right early to our God, by theſe our faith and love is kindled, and Gods graces exerciſed, by theſe we are put in remembrance and ſorrow for our ſins, by theſe we are made more carefull of future walking with God, by theſe we are made fit for the life to come, by theſe our deſire is kindled to be with Chriſt, nay by theſe we are incouraged to imbrace death. I know out of very faithfulneſſe thou haſt cauſed me to be afflicted, *Pſal.* 119. I have been the longer upon the firſt branch, becauſe it is the hinge upon which the whole frame of my Text doth turne.

But what did *Paul* when the Thorne that was in the fleſh did trouble him, this meſſenger began to buffet him; he went preſently to prayer, the only way to draw out any Thorne whatſoever, *For this thing I prayed*: Is any man afflicted let him pray: Prayer was *Jobs* remedy, and it was *Davids* practiſe, *In my diſtreſſe I called upon thee*: And God himſelfe ſaith, *Hoſea* 5. *In their afflictions they will ſeeke mee early*: We make prayer our laſt refuge in afflictions, but it ought to be firſt, for God is a very preſent help in trouble: but will not God heare us except we pray? Firſt, becauſe prayer is a matter of worſhip and ſervice of God: the great men of the world

will not beſtow favours without they be petitioned, and ſhall the great God without our prayers? Secondly, becauſe our prayers ſhewes our confidence in God: a Father can beſtow mercies upon his Son without asking, but he will not, becauſe he takes delight to heare him ſue to him.

Object. But Gods will is immutable, how can we alter it, what need we pray?

Anſw. It is a ſure rule, things that are not contrary, work together, Prayer is as it were the midwife to deliver Gods decree, Chriſt knew before hee did pray, that thoſe things that he did pray for ſhould be granted, yet he prayes for it: but as our prayers muſt be fervent, ſo they muſt be frequent, *For this thing I prayed thrice*, a medicine muſt be often applyed, or it will not work the cure, he prayed thrice, here is a certain number for an uncertain, as thriee happy, that is very happy, ſo I prayed thrice, that is often, *Ye ask and receive not, becauſe ye ask amiſſe*: Goe then, and pray againe, and then often praying thou ſhalt finde out the error of thy prayer: if God deny thee at the firſt, and ſecond, give not over, peradventure Heaven gate is therefore ſhut, that thou maiſt bounce the longer, and lowder, and therefore give not over knocking, untill that God bee opening: great bleſſings are obtained with earneſtneſſe: The unrighteous judge did yeeld at laſt to the importunate prayer of the widdow: And ſhall not the Judge of all the world yeeld to the importunate prayer of his ſervants: *The kingdome of heaven ſuffers violence, and the violent take it by force*: What force? Of prayer. Unto whom? Unto the Lord.

That

That is the fourth branch, *For this thing I prayed thrice unto the Lord*, Wee have neither precept nor practiſe in all the Canonicall Scripture to pray unto any other, but only unto the Lord in heaven, or in earth: *Whom have I in heaven but thee*, *Pſal.* 37. But the Papiſts, they are not of *Davids* Religion, for they have Saints, S. *Benedict*, S. *Francis*, and a thouſand more: He muſt be a *Bookers* Arithmatition that can reckon up all the names of the ſeverall Saints that they call upon in their danger: That Courtlike argument of the Papiſts, that we cannot goe to the King with a Petition without Maſter of Requeſts, doth not deſerve a Scholler-like anſwer, for God is every where preſent, and he need no other Ma: of Requeſt but Jeſus Chriſt. Then come to the laſt, that is, the end of his Petition, *Depart from me*. Afflictions in themſelves are not pleaſing, but contrary to our nature, and therefore not to be deſired: but when God ſends them wee are to beare them with comfort, wee take them willingly, but wee would not have them ſtay with us, but when they have done their work, we would have them goe, but if this meſſenger of Satan doe not ſtraight waies depart from us, they ſhall not make us depart from God.

He did elect us before the world was made, *Ephe.* 1. And here by the way the Romiſh Schoolmen doth not handle this grace at large, becauſe it makes againſt their proud doctrine of Juſtification by good workes: Some underſtand this grace, which if a man have, he is ſafe from the hurt of any affliction, it is true, this grace of God is firſt meant, but it is

not the onely grace: secondly, there is the grace of God within us, all the gifts of Gods Spirit, which is rightly and truly called Grace of God, the love and favour of God towards us: now of this of grace God doth the Apostle speak here in my Text: *We are kept by the power of God to Salvation*, by the power of God, what is that? the power of Grace. And against what? Against all afflictions whatsoever, This Grace is S. *Pauls* token. 2 *Thes.* 3. This is the most precious jewell of a Christian, and as the soule is the life of the body, this is the life of the soule, this stirs up to good, and restraines from evill, this keeps from pride in prosperity, and supports in affliction, this makes all our weak indeavours acceptable with God, and without this all our best actions is but sin: it is not the grace of the body, that is but vanity, it is not the grace of the world, the grace of the world is not able to keep a man from one poore little fit of an Ague, and when a man lies upon his death-bed, and Satan begins to tempt, and his conscience begins to trouble, then what good will all the grace of the world doe a man: but by this grace of God we are equall to the Angels, but without this grace we are worse then Toades, or Serpents: Nay, worse then the very devils of hell, and therefore let us pray for this grace of God, that no man, nor creatures, nor devils can take away, but it continues for ever: whom God loveth, he loveth to the end.

The second divine Axle God gave the Apostle, was the quantity of this grace, *My grace is sufficient for thee*: sufficient, it walks between two extreames;

abundance

abundance and want, and where there is ſufficient, there is neither too much, nor too little; and here we may admire the wiſdome of God, he is a free agent, the Sun ſhines according to his naturall ability, but God giveth every one grace according to the meaſure of Chriſt, what is that? according to the pleaſure of his own will: For God is an ever-flowing fountaine, an Ocean of grace, there is grace enough for you, and me, and for as many worlds as God can make: Wherefore let us not murmure againſt God, becauſe we have not that abundance of grace that the Apoſtles and others have had, they had the ſhowers of grace, we will be content with the dew of grace, they had the full ſheaves, but we will be glad of the gleanings, they had their full banquets, but we ſhall think our ſelves happy, if we can have but the crums, and if we have grace, we ſhall have glory: for it is with grace, as with Manna, he that gathered much had not overy, and he that gathered little had no lack, and ſo every grace is ſufficient, as it is effectuall, and this doth ariſe from the power of God, and not from mans free will: He doth not ſay my grace is ſufficient with thee, but *My grace is ſufficient for thee*, and therefore we muſt take heed we doe not part ſtakes between Gods grace, and mans free will, for it is he alone that gives us both to will and to doe according to his good pleaſure, *Epheſ.* 2. And therefore let us not be covetous, give me this ſufficiency from grace, for if we have grace enough, we have enough: Give me the man that can truly ſay he hath enough: he ſaith when hee hath a houſe, Oh that I had a little land, and ſo as

the world growes upon him, his desires grow upon the world, so that every yeare, nay, every day, every houre he thinkes of another enough: but if a man have grace enough, hee hath all enough, this makes a penny seeme to be as begge as a shilling, a prison as a country, and this grace is sufficient against all the assaults of the world, the flesh, and the devill, and against all afflictions: and although God could keepe us from afflictions, yet he will not, for if there were no conflict, there will be no victory, but in the end grace hath alwayes the upper hand, and in all these things we are more than conquerers: be not then dismaid O Christian soule, whosoever thou art under some heavy affliction: what wouldst thou be better than *Paul*? behold, the Apostle suffered and despaired not, nay behold, Christ himselfe was tempted, and afflicted that hee might succour us when we are tempted and afflicted: Oh then behold Christ with a sure comfort and a lively faith, and he will succour us in all our afflictions, that neither flesh, world, nor devill shall be able to separate us from the love of God in Christ Jesus our Lord,

FINIS.

THE

RESOLVTION

OF THOSE

CONTEMNERS

that will have no CROSSES.

Being ingeniouſly expreſsed in exhortation to thoſe, that will admit of no Croſſe, unleſſe it be their croſſe-Wives; or ſome croſſe Street where their Conventicles are.

Wittily ſhewing, ſome perſwaſive arguments unto them, that if they will allow of no Croſſe, they muſt new Chriſten (unleſſe they will admit of no Baptiſme) the Kings coin; and ſome Streets, which are nominated by that name.

LONDON. Printed for T. Reinor. 1641.

THE RESOLVTION OF THOSE CONTEMN'D

THE RESOLVTION OF THOSE CONTEMNERS that will have no *Crosses*.

MY friends, I will deale with you two wayes; *Seria, Facete*, By putting of a case. Suppose the greatest *Zelote* of you all, walking in the fields, should meet with a diminutive cros of gold, I hope he would not be so foolish as to trample and spurn at it, but would make his body bow and stoop to take it up, and would think your selves more fortunate if your pockets were guarded with more of these Crosses; but if you think it a sinne to worship Crosses in stone, much more in gold; for the more excellent the creature abused, the greater the crime. Again, if you should levell all Crosses,

with the ground, ſuppoſe they ſhould adore trees, (you know this was a ſinne in the old law, they worſhipped woods and groves) if for this offence you ſhould cut down all the trees, we ſhould have a cold and naked Country: if they ſhould worſhip your beaſts under you, would you with *Balaam* make Aſſes of them in drawing your ſword to kill them. But to come nearer to you, ſuppoſe they ſhould bow their knees to your wives (O ye lovers of the fleſh) would you preſently ſtab them, and ſo deprive your ſelves of your ſweeteſt ſweets: yea before they would loſe the benefit of Adoration, they will worſhip the Sunne and Moon, and all the hoſte of Heaven: and you ſee how you ſhould run *in infinitum*, and ſhelves of abſurdities and impoſſibilities. If the Doctor of the Gentiles a man as much ingratiated in the favour of God, and as zealous as any of you all, could behold as great vanities, without any ſore eyes, as he did in the City of *Athens*, *As I paſſed by and beheld your devotion*. Although they were great Idolaters, yet he to that foul act, giveth a title that might become the worſhip of the devouteſt Chriſtians: for indeed Chriſtian charitie bindeth us to think and make the beſt of all things. Had he (with your *Roundheads*) cried down with Croſſes, down with Biſhops, down with Idolatrie, &c. he might have ſet the whole Citie in an uproar. Therefore your tumultuous hubbubs ſhew your ſelves to be *Sam-*

ſons

ſons Foxes tied by the tails, that have ſet on fire not onely fields of corn, but fields of men.

And now by way of Inſtance. We can hear of the death of a friend with dry cheeks ſlain by thieves and robbers, but if his mangled body ſhall be brought into our preſence, when we ſee how fearfully he is mortified and butchered, it then retracteth rivolets of tears from us; even ſo we can hear or read over the hiſtory of the death and paſſion of Chriſt, without ſhedding of tears, but when we ſee a lively repreſentation of his uſage on the Croſſe, when we behold the prickly crown of thorns upon his head, when we behold their ſcoffes, when we ſee the ſpear piercing his ſide, when we behold his hands and his feet nailed to the pillory, this begets floods of tears in us. And now to deal more pleaſantly with you, what moved you in defacing that unparaleld Croſſe, chiefly to take the ſcepter out of Chriſts hand, was it becauſe you would have the ſtaffe in your own, and will not deliver it back again till he ſhal recant of his ſet form of praier? thoſe that will abuſe Chriſt in his picture, would do the like I beleeve, if he were here in the fleſh. And why did you take the crown off from the virgin *Maries* head, is it becauſe you cannot endure any *Mary* ſhould wear a diadem? if you cannot endure Croſſes, why do you ſuffer the ſigne of the Croſſe in any part of the City. for I beleeve, you dare ſcarce caſt up the eggs of your eies to heaven, the object of our felicity, for fear

that Hobgoblin (as you call it) should hang between it and you, and crosse and hinder your tender devotion: and that the name of the Crosse may be utterly abolished, I would have you new Christen *Whitecrosse* and *Redcrosse-street*, and give them new names; and call one of them (if you please) from your famous Lay-Elder *Greene* the Demicastor-man, *Greenstreet*; the other from the office of the famous Button-maker, *Buttonstreet*: and that your renowned *How* might not be buried in the pit of oblivion, I would have you erect a famous edifice in the middle of the same, and for the honour of his profession, call it *Coblers-Hall*, and set up his picture in the same, and though he doth seldome ride, yet put his foot in a stirrop, and a last in his hand, as a badge of his everlasting monument.

And now give me leave to expostulate a little with you, my dear brethren, why do some call you *Not-heads*? where as thus much I dare say, in your behalf, I rather beleeve that you are all *Horned*, then Nothead sheep. And why do you cut your hair round, is it in derision of our worthy brethren, that are forc'd to wear long hair to hide their lost ears? Or is it for the love you bear to your brethren of *Scotland*, that wanting Caps like theirs, you cut your Hairs into Bonners, or is it to shew your prick-ears, that you have preserved your deserved lugs from the Pillory.

And now to return, to have a word or two more of the Croſſe; Why did not you begin with Charin Croſſe, whoſe decrepit old age would have ſeconded your deſignes, as willing to fall as you to have it down. But I beleeve, herein you ſecretly ſhewed, that you aymed at the ruine of the chief of men as Croſſes. And why do you not inhibite the prouder Nimphes of your Tribe, to wear in their boſoms Ribon-Knots, tied in Croſſes? And to conclude, I deſire no greater plague to light upon you, then not to have a Croſſe in your pockets to bleſſe you.

May you have loſſes
That hate all croſſes
And to the Church ſedition bring,
By private preaching
And your teaching,
Your wicked faction gainſt the King:
Then leave your follies, leaſt you be
Hang'd all in zealous ſinceritie.

Then ſimple Prick-ears,
Leave thoſe ſick-fears
Which you bring into the State,
By repenting
And relenting
For when your hang'd, 'twill be too late.
They that hate Croſſes, may they have worſe,
And never have a Croſſe in their purſe.

FINIS.

FINIS.

3

THAT Great Expedition for IRELAND

By way of underwriting propoſed, by both Houſes of *Parliament*, and Graciouſly aſſented unto by His Majeſty is heere Vindicated

As { *Pious*, *Charitable*, *Iuſt*, *Politicke*, *Profitable*.

And Obiections to the contrary clearely anſwered, by one who heartily wiſheth the ſpeedy promotion of this Propoſition of underwriting, as almoſt the onely remedy.

Printed at *London* for *Ioſeph Hunſcott*. 1642.

READER, how much I was more affectionately apprehensive of the present calamities and deplorable estate of the Kingdome of *Ireland*, and whilest the voice of my friends there seemed to shake one *Chorus* with the soules under the Altar, of them which were slaine for the Word of God, *How long, O Lord, holy and true, dost thou not judge and avenge our blood.* So much the more this proposition was used me, if I may without presumption make such an application) honey in my taste, musick to my eares, joy to my heart: towards which, whilst of the most great sagacity, give me leave to cast my mite into the treasury, and because I cannot subscribe as a Contractor, permit me yet to subscribe as an Adviser. Rev. 6. 10.

These Irish *Scots* have long expected such a day, though like young children they dreaded the fire, but as wooll which they had fear'd for so long time to shave: when they thought they had their opportunity, (what uncertain is more certain) until that they had committed sin together, like the Lion and the Bore in the Greek Apologue, they hoped well that they with the Valiant might steal away the prey from both parties. But this Contract will quickly raise the courage of the Rebels, and shake the resolutions and intentions of the Scottish name. The sentiments and conscience of all degrees of men will soon change their *Harp into mourning, and their Organ into the voice of them that weep.* but Lupus est homo homini. Iob 30. 31.

As if there were a revolution of the great *Platonicall* yeare, those dayes seemed to be renewed wherein the *Israelites* (although from their slave-like sufferings, towards the making and adorning of the Tabernacle, or the Consulate of *Lentulus* & *Marcellus* at the overthrow of *Carthage*, when the Citizens of *Rome* emptied their private Coffers, to supply the pressing necessities of that State. They knew that the publick may subsist without the private, but the private never without the publick. This alone gave that Citie the advantage of *Carthage*, and the preheminence of the whole world, onely the want of this (to forbear more effluences) was the ruine of *Constantinople*, which made the conquering Turk taught to finde such poore enemies, and such easie conquest. Exod. 36.

Thus though there were two speciall remoras which did retarde the prosperous successe of the late Irish war. The one was slow and short supplies, coming like *Cains* sacrifice in processe of time, and in such a thrifty unthrifty way, that they lost an hog for an half penie worth of Tar. Like a great Lady in Queen Gen. 4. 3.

to starve his cause, but worse in a State. I know not what may have been the face or fortune of our late expeditions, that all our wings wanted impinge, just when we should have made an advantagious flight. Our late renowned *Deborah*, Q. Elizabeth, being much perplexed with the bad successe of her Irish affaires, sent over that expert Commander Sir *Roger Williams*, to find out the true reason thereof; who returned her Majesty a true report veiled in this homely story, of an Oxford man that bought a goose in *Dublin* for a groat, and a penie fagot to roast his goose, but his fagot was consumed by that time the goose was well warmed, so of necessitie he was to buy another fagot, which made his goose begin to drop; and after that a third fagot: but because it cooled between fagot and fagot, his goose was little better: Then the man grew angry, and bought a whole groats worth of fagots together, and roasted his goose well in the running of an hand. The application is easie.

The other rub was conceived to be the too much correspondence between some of the Commanders and the Earle of Tyrone, who would not stick in private to brag to themselves how much they were beholden to him. Surgeons often prolong their cures, and beggers ordinarily nourish their sores for advantage. It would trouble a mans mind to hazard his life, and for his reward thrust himselfe out of all his employment, unlesse he might be sure either of triumph at his returne, or a good Dividend out of the spoiles: Both these inconveniences will be removed by this contract; The warre will not coole betweene one supplie and another; the great and inferiour Officers will themselves become adventurers, which is a consideration of great weight, able to inspire valour into a pale-livered coward, when (as *Tacitus* said of *Catilines* Souldiers) *Domi his decus, gloriam, libertatem patriam, in dextris portare*: When men beare their country, their riches, their portions, and their hopes in their right hands.

In a word, this proposition is a center wherein all the lines of Piety, Charity, Justice, Policy, and Utilitie do meet together. Hence is a cord not only threefold, but fivefold, almost as double as *Ajax* his shield.

First for pietie, he that had viewed the beaten wayes to their Masse-houses, and the narrow paths to our Churches, in the most parts of *Ireland*, might justly have taken up that of the

Prophet *Jeremy*, *The waies of Sion do mourn, because no man cometh to the solemne Assemblies.* Or that of our Saviour, *Wide is the gate, and broad is the way that leadeth to destruction, &c. Strait is the gate, and narrow is the way that leadeth unto life, &c.* But this course if it be pursued, will spread Religion throughout the whole Kingdom in an instant, as the lightning which shineth in the East, and appeareth in the West. Next after the glory of God, *hallowed be thy Name*, we are taught to pray for the dilating of Religion *thy Kingdom come*: When the owner heard that the Lord had need of his goods, he presently let them go. If there were no certain expectation of profit, yet in this case we ought to offer freely, and blesse God who hath given us means and hearts to lend unto him some part of his own store. When *Solomon* bestowed such an infinite masse of treasure upon the Temple, yet we read that silver was as common as stones in Jerusalem.

Lam. 1.4. Matth. 7. 13. Matt. 21. 3. 1 Chron. 29. 16. 1 King. 10. 27.

Next for charity. It was not without cause, when the Lord offered *David* his choise of three plagues, that he prayed, *Let me fall into the hand of the Lord, but not into the hands of men.* Their mercies are cruell; sure I am, the Irish mercies have been very cruell, like the mercies of a prevailing coward, in cold blood to be cruell, without provocation to be cruell, to be cruell to that sex and that age (women and little ones) whom God would have spared even after peace is rejected. To be cruell (extreme cruell) to that unarmed profession, which should it self be a protection, the Ministers of the Word of God, yet the garrison of the Philistines did not hurt the colledge of the Prophets. But for these butcheries there can be no reparation, *Numb.* 35. 31. except the blood of the murtherer, he that sheddeth mans blood, by man shall his blood be shed, without which the Land cannot be cleansed from the guilt of innocent blood; nay to be cruell even to the very fruit-trees, which God expresly forbiddeth. To be cruell to the very wals and rooses, which the civill heathen did abominate. *Tully* cals it *nefarium bellum*, a wicked warre, which is made with wals, and rooses, and pillars. And *Livy* commends the Romanes, that having taken *Capua*, they did not tirranise over the wals and houses. But it seemes these men despaire to hold them themselves, and they would not have them to become receptacles for us. All this while I speak not of those goods and moveables which they took from the

2 Sam. 24. 14. Deut. 20. 14. 1 Sam. 10. 5. Numb. 35. 33. Deut. 20. 19.

Protestants, which in the space of ten weeks were estimated by a moderate survey at ten hundred thousand pounds. Then it be a blessed thing to them to receive, what a blessing will this be to joyn with others in the relieſe of ſo many deſolate widows, diſtreſſed orphans, & baniſhed perſons. That very day that *Zaccheus* made ſuch a proffer, he heard, *This day is ſalvation come to this houſe*: And this likewiſe will be a ſecond fruit of thy juſtice.

Thirdly, for Juſtice, There are three grounds of a juſt warre. Firſt, The defence and protection of the innocent. Secondly, The recovery and repetition of things wrongfully detained. Thirdly, The puniſhment and revenge of injuries received. Here all theſe conſiderations or rather obligations do concur. The perſons to be protected, are brethren by Nation, by Religion, and by the ſame bond of ſubjection under a gracious Soveraigne. The things detained are their lands, their goods, their wives, their children, their friends, and whatſoever a man can call deare in this world. And not detained only, but abuſed, ſamiſhed, ſtarved, and uſed worſe than dogs. The injuries received are of all ſorts, reflecting both upon ſoul, and body, and eſtate. So this Contract is pious, charitable, and juſt.

In the fourth place, it ſtands with the rules of good Policie. Is it not one cauſe of our diſtemper, that the head wants a due proportion of aliment, and is neceſſitated out of proper courſe *ſequi paſtulum*? Now in reſpect *Ulſter* is the loweſt rated and moſt planted, and by conſequence the leaſt expectation of Eſcheats there, by a probable *meaſure*, which cannot much erre, this Million of money to be contracted for, will not take up above 2 or 2600000 of Engliſh Acres; and out of this will ariſe to his Majeſtie a conſtant yeerly Revenue of 130000 l. or thereabout: To which all the reſt of the Eſcheated Lands being added, and improved in like manner, it will raiſe ſuch a conſiderable Revenue as may in a great part eaſe the Subject of extraordinarie Subſidies.

The poorer ſort are yet ſenſible of the late charge of Subſidies and Poll-money, This courſe will free them, and tranſfer the burthen upon ſuch as are both able and willing to undergo it, this will much quicken and accelerate the ſupplies; leſſe bodies are more capable of ſudden motions; By this means *Ireland* ſhall be ſpeedily reſcued before it be loſt out-right. If our enemies had the command of that back-doore, we ſhould not

long

long were like to have. When the Romanes had once powred forth their people, they soon after invaded and gave Lawes to all the world. You remember the old Proverbe, He that will England win, must with Ireland must begin. Let us defend Aras & focos, our Religion, our Religion, rather at a distance than at home. This will adde life and extend the power and glory of the English Nation: whilest trees grow in a thicket, or on an heap, they cannot spread out their bowes at liberty, as they may do when they are removed and planted at a greater distance. There are two reasons why Rome did flourish more and longer than Athens or Sparta; the one by incorporating those whom they conquered with themselves as the Sabines and the Albanes, by this meanes changing enemies into Citizens, which course succeeded prosperously to Henry the eighth, in the union of Wales to England: The other was their Colonies which they sent abroad. In fine Rome was the Mistresse of a great part of the world, their chiefest strength was in their Colonies, out of which the greatest part of their Armies were ever raised; *Hanc sum subsidia imperium populi Romani fuit*, saith Livie, If this contract proceed with effect, I doubt not speedily to find another England in Ireland, and to see that old saying proved false, Ireland will not be reformed till the day of judgement. Former Plantations fell by drops here and there, *Rari nantes in gurgite vasto*, (that was the reason why so many of the old English degenerated and turned Irish.) They could not spreade beyond the spheere of their own activity, but this by the blessing of God will presently give a settlement both to it self, and that Kingdom. Hitherto a great part of those who have gone over, have been poore Farmers, or necessitous persons, that were not able to make a considerable improvement. Those undertakers will be able to make it a gallant Kingdom forthwith. So you see Religion, Charitie, Justice, and Policy, are foure great incouragements to subscribe this Contract.

But yet there is one wanting which is as much looked after in the world as any of them, that is, the smell of gaine, *Regis ad exemplar*. What advantage shall a Contractor take by this? If there be a concurrence of this also, *Nec vos dulcia mella floresque perire sinite dulci*. Yes surely, be it spoken with all due subjection to the Almighty providence, in whose hand is the event of battells, and by his grace and blessing upon the just Armes

of his Royall Majestie, and his loyall Subjects. I doe not conceive the adventure to be much greater than a voyage into the Weſtes, eſpecially if we beginne with ſpeed before they get forraine ayde, and not a velitation but a juſt warre.

It was the *Spartans* errour, that with Skirmiſhes rather than Battells, they taught the *Thebans* to become their Maſters. Now if a man would ſet out one hundred pounds for the inſurance of another, which were a great proportion, conſidering the adventure, yet the contract would beare it over and over again. To ſpeak modeſtly within my compaſſe, That wch might have beene ſold for ſixe thouſand pounds within this yeare, a Contracter ſhall now have for leſſe than one thouſand pounds, beſides the expectation of a mightie improvement by this plantation. So as it is cleerely the moſt gainefull trade that can be driven in this Kingdome in theſe dead times, and more ſecure than that which is *rudentibus apta*, which hanges upon Cable-ropes, where his ſacred Majeſtie, the honourable members of both Houſes of Parliament, and the whole body of this Kingdome are ſo deeply ingaged in the inſurance. So I may twiſt this fifth threed of Profit, with the other foure, of Religion, Charitie, Juſtice, and Policy.

But weake eyes are offended with the light of the Sunne. Though this Contract be never ſo pious, charitable, juſt, beneficiall to the publick State, to private Contracters, yet the tooth of envie will not want ſomething to bite at, nor the tongue of malice to barke at.

Firſt, they ſay, Chriſt never planted Religion in bloud, when the Diſciples demanded leave to call for fire from Heaven, to deſtroy the Cities that did not receive them, our Saviour anſwered, *Ye know not what ſpirit ye are of.* Luk 9. 54.

I anſwer in the firſt place, that this warre is not meerly as they would make the world beleeve, a warre of Religion, but mixt with other conſiderations. I omit the native and hereditary love of the *Iriſh* to the *Spaniard*, as to the root from whence they ſpring. I paſſe by the *Spaniſh* Penſioners in *Ireland*, among whom the Romiſh tributary Archbiſhop of *Caſhell* was not long ſince queſtioned for one, and diſmiſſed meerly for his ſimplicitie, as a more probable enemy to a cup of Uſquebah than to a State. Yet I heare and feare that the party who was imployed to apprehend him, hath ſince loſt his bloud for that D. S. P. ſervice.

service. But I cannot omit a Treaty in Spain about two yeares since, between some of the greatest instruments of State there and sundry *Irish* Papists, wherein it was proposed by the *Irish* party, what revenue, what provision for shipping, what other advantage *Ireland* would bring to his Catholick Majesty, and how facile it was to gaine it; how the *Irish* stood affected to him. It is well knowne to some persons of great eminency both in *England* & *Ireland*, who were present at this consultation, what was their resolution, to imploy two Fryers with Letters of credence thither, to a great number of the Nobilitie and Gentry of that Kingdome, as well *Irish* as old *English*. (I confesse the choice argued no depth of understanding.) The Fryers are knowne, the persons to whom they were to addresse themselves are knowne, and if it had not been for some accidentall troubles, they had been apprehended, or escaped narrowly. If you ask, how I know this, Suppose one of the Fryers was as big with the secret as *Midas* his Barber, and for feare of bursting did vent himself among some rootes of reeds, which after made the discovery. The relation is most true. So you see there is something more in it than Religion.

This story is in the Clerk of the Councels books in *Ireland*.

I have seene a Letter from the late Earle of *Tyrone*, and the Earle of *Tyrconnell*, to the now Cardinall Protector *Barberino*, wherein they professe that though they did for a time supersede from their right in *Ireland*, yet they did not intend to desert it. I have seene another Letter from a company of meane and contemptible persons; saving that they had some old *Irish* blood in them, to the same Cardinall Protector, wherein they style themselves *Barones* and *Pinalfe*, Nobles and Peeres of the Realme. This shewed they had not forgotten their Progenitors pretenses; but here was nothing of Religion in it. I have seene two Letters of late dated from Sir *Phelomy O Neale* and his brother *Terlogh*, since they were in rebellion, to two eminent Gentlemen of the Scottish Nation, wherein they offer and desire not onely quarter but friendship, alledging this reason, that both Nations were one in their originall, and intreating that they might continue so in affection: I urge not this as though those Gentlemen did credit it, but to shew that there is more in their designes than Religion, otherwise they would have sought other Confederates.

I might adde those Prophesies which of late did flie abroad familiarly among them; as that of the three Cockes, the red

Cocke

Cocke and the blacke, which continued wounding one another, till the white Cocke (whereby they denoted the Earle of *Tyrone*) came and destroyed them both. These people had their thoughts taken up with something else than Religion. Surely if there had been nothing in it but Religion, they would never have perswaded a Gentleman to goe to Masse, upon assurance of life, and presently when he had done it, have hanged him up, so farre as was in them to kill both body and soule; yet thus wee heare from all hands they used Master *Middleton*.

Gen. 34. 23. Surely if it be Religion, it is such a Religion as that of the *Sichemites*, *Shall not their cattle and their substance be ours?* Shall Religion then become a cloake or a stalking horse for theeves, to robbe and burne and ravish and kill unarmed enemies? Weep all our houses, Townes, stackyards, hereticks, that they were condemned to be burned.

This is most certaine, that every one of the Rebells upon the first insurrection, did seise all those Lands which his Father, or his grand-father, or his great grand-father had held before *Tyrones* Warres, or before the Attainder of *Shane O Neale*, although all these were invested in the Crowne by Act of Parliament 1°. *Eliz.* and have since been quietly possessed builded and planted by the *English*. There is no question, but this was the Religion which they thirsted after. Their debts were great, their fortunes and estates desperate, even generally. They had no other way left to repaire themselves but this. And yet our old *English* Gentry in the pale, are so shall as to be fooled with this grosse conceite, that this warre is only for Religion. Let them take heed, their Land is the flowre of the whole Kingdome.

The old *Irish* have the same pretenses to it which they have to the rest, and if it should come to that, they would finde by wofull experience, that the goodnesse of the soyle would much inflame their devotion. What favour could they expect in such a case, but that which *Polyphemus* promised to *Ulisses*. That he should be the last devoured.

Though they have an equall appetite unto both, yeare could they together have been too much for the stomack to digest at one meale. Admit they are confederate with them, have they not offered the same termes to the *Scots*? But they were not so credulous to be gulled by them. My hope is that my Countrey men shall buy their repentance at a readier market.

But

But to take their caſe at the beſt, admitting, but not granting that it is warre of religion. There is a vaſt diſtance betweene theſe two, to plant religion with the ſword, which whether, or how far it be lawfull, is no way pertinent to this preſent caſe, and to protect true pietie againſt ſuperſtitious vanitie, to defend Orthodox Chriſtians from Heterodox Papiſts, loyall Subjects from rebellious Traytours, *To breake the jawes of the wicked, and to plucke the ſpoyle out of his teeth.* Shall it bee lawfull for them, being but Subjects, to uſurp the inſeparable rights of the Crowne, to trample upon the Lawes of the Land, to purſue the religion eſtabliſhed by Parliament with fire and ſword, to overthrow totally the proprietie of the Subject: and ſhall it not bee lawfull for his Majeſtie to vindicate Himſelfe, Religion, his Lawes, his Subjects? It is true, this war may concerne Religion in the conſequents, otherwiſe I ſhould be right ſorrie, but antecedently in it ſelfe it is no war of religion. Iob 29.17.

Secondly, it is objected, that the Proteſtants beyond ſeas will ſmart for this, that this courſe will deprive his Majeſtie of all power to mediate for them, and take away that correſpondence which is obſerved betweene Princes in point of ſtate.

It will not be needfull in this caſe to conſider, whether toleration or connivence in religion may be admitted, or of whom, with what cautions and conditions, whether it extend to the perſons only, or to the practice alſo, who are tares in the Lords field, how far theſe tares may be, or muſt be ſuffered. Whether *Iuſtine* the Emperour of Conſtantinople did well, to surceaſe from perſecuting the Arrians in his Dominions, upon the humble ſuit of the Orthodox Chriſtians in Italy, who groaned then under the perſecution of *Theodorick* their King, an Arrian Prince, nor how far this hiſtorie may be applyable to theſe times. It is ſufficient to anſwer this objection, to ſhew that the Iriſh are not called to an account for religion, but for robberies, rapes, murthers, treaſons. If ever Proteſtants ſhall make themſelves ſo unworthy, ſo uncapable of any mediation, *Luant peccata*, let them ſuffer according to their demerits, and let no eye pitie them.

Thirdly, it is objected, that this courſe will prolong the war, and harden the Rebels, when they are excluded from all hope of pardon, that it will hinder all accommodations whereas now they offer to come in upon termes, that it will make the conqueſt more difficult, that it will take away all meanes of reparation from the poore Proteſtants, who are robbed and ſtripped, and have no hopes of ſatisfaction, but out of the lands

ſom of the arch Rebels, that it tyeth his Majeſties hands from paſſo-
ning whom he pleaſeth, and abridgeth the power of the chiefe Governo
diſabling him from rewarding good ſervitours; that it were a ſafer wa
to take in the greater part upon ſubmiſſion, and afterwards to punish
them inſenſibly, and by degrees.

This argument is more ſpecious than ſubſtantiall, in true reaſon this
courſe will rather ſhorten the war, when the enemies ſhall ſee that they
are not like to be dallied, or to be trifled withall, it will ſoone humble
them and make them preſent themſelves with ſack-cloth upon their loyns,
1 Kin. 20 32 and ropes upon their heads, as the Syrians did to the King of *Iſrael*. So
thoſe who have been drawne into action, by feare or fained ſhewes, may
be ive objects of his Majeſties grace, either for the pardon of their lives, or
reſtitution to their eſtates, according to their reſpective deſerts, or the fa-
vour they ſhall find in his royall eyes; and yet thoſe be left to exemplarie
juſtice, whoſe black outragious villanies have rendred them, even in the
judgement of their owne conſciences, uncapable of all favour. Whoſe
lands being eſcheated, will be able to counter-balance this ſumme, accor-
ding to the proportion contracted for. And yet I think no man will be
ſo vaine, to ask how then ſhall this great ſumme be employed, whilſt this
Crowne and Kingdome are ſo far engaged in debts, whilſt the poore rob-
bed Proteſtants cry for reparation, and this bloudy rebellion hath ſhewed
us how neceſſarie it is to have ſome more places of ſtrength in Ireland. If
they meane any other accommodation than this, I underſtand it not, un-
leſſe they would have us, who have eſcaped their Butcherly hands to re-
turne among them, and gently to hold out our throats to be cut at their
diſcretion. Who will not rather chuſe to forſake his eſtate there, and beg
an halfe-penny from paſſengers with *Beliſarius*, than after ſo evident a
demonſtration of their univerſall rancour, to expoſe himſelfe and his poſte-
rite to their barbarous cruelties? If they were only thornes in our ſides to
Num. 33:55. vex us, as the Canaanites were to the Iſraelites, it were more tolerable;
but to be ſkenes in our ſides to murther us, is worſe. No, no, there is no
thought to be had of an Engliſh mans abode in Ireland, without the walls
of a Citie, unleſſe the Kingdome may be reduced to a better temperature
and conſtitution. Wee often ſee a feaveriſh diſtemper uſhers in a better
habitude of the body. Now is the time when it may be effected with ju-
ſtice, but after a free pardon, that which is juſtice now would become
murther. Now is the time when their forraine Confederates have their

hands

hands full at home, and can afford them no great ſtore of reliefe. All wiſe and flouriſhing Kingdomes and Common-wealths, have ever made choyſe to undergoe a preſent charge, rather than a future and perpetuall inconvenience. Neither will this project either give impediment to the reparation of thoſe who are robbed and damnified, ſeeing that if the Rebels ſubmit, they may be repaired out of the ſumme contracted for, and if they ſtand out, there will be as much more land for them, upon the like rent; and yet ſufficient left over and above both theſe proportions, to be diſpoſed unto good ſervitours.

Fourthly, it is ſaid that this way is cruell, and tends not to a reformation, but to an utter extirpation, that it doth involve the nocent and innocent in the ſame puniſhment. That it were better to offer conditions of peace, and then let the obſtinate ſuffer. I anſwer with Saint *Ambroſe*, *Graviſſimus nodus, &c.* An hard knot muſt have an hard wedge. When *Titus*, the darling of mankind, ſaw the infinite mortalitie which accompanyed the ſiege of Ieruſalem, by famine, peſtilence, and the ſword, hee wept, and caſting up his eyes to Heaven, called God to witneſſe, that hee was innocent of thoſe miſeries. So his Majeſtie may juſtly ſay, that whatſoever they ſuffer, they may thank themſelves for it, Hee and his Kingdome are guiltleſſe of all the bloud that is ſhed for ever, eſpecially ſince they have yet time of grace. the red flag is yet up of mercie, mixt with juſtice; the black flag of utter ruine and deſolation is not yet advanced, yet they have time to remove and flit from under the ſigne of the Sword, to be under the ſigne of the Crowne, to uſe Saint *Anſelmes* compariſon. If they fall, they fall wilfully into the pit which themſelves have digged; they have firſt unſheathed the ſword, or rather, they have ſheathed it in the bowels of innocents, and left their carkaſſes as dung upon the face of the earth; Can they imagine that theſe doe not cry for vengeance? If the ſame ſword take his courſe about, and themſelves feele the laſhes of *Bellona's* bloudy whip, whom can they blame? They have malitiouſly deſtroyed the good creatures of God and made willfull waſt of his bleſſings, and offered the corne of whole Countries for a ſacrifice to the fire. Now if famine puniſh exceſſe, if wofull want follow wilfull waſte, if others mete the ſame meaſure againe into their boſomes, preſſed downe and running over, if condemnation mercileſſe light on thoſe that ſhewed not mercy, whom can they condemne? I confeſſe no vertue makes a man more like his Creatour then mercy, but

Deut. 20. 10.

2 Sam. 3. 28.

there is a terrible lenity, a ſparing cruelty, a fooliſh pitty, that is, when indulgence to the bad becomes cruelty to the good. When demerit and neceſſity doe both concurre, there puniſhment was never yet accounted ſeverity. But that the innocent ſhould bee extirpated, God forbid, be that far from the Throne of my Soveraigne. Reward and puniſhment (as ſaid *Lycurgus*) doe preſerve the Common-wealth. And theſe two have two ſutable Objects, Well-doers, Ill-doers; The Magiſtrates care muſt be not to miſtake either the Act or the Object, as Death and *Cupid* are fained to have done their Bowes, which made ſo many old doting Lovers, and young herſes, that he inflict not puniſhment upon good doers (the teares of Innocents are more dangerous then any deluge) nor faſten rewards upon the Nocent; He that juſtifieth the wicked is an abhomination to the Lord. Nay rather it is to be wiſhed by all good Chriſtians, that even thoſe who are not tranſcendently nocent may find favour, at leaſt for life, and principally thoſe who (as God pleades for the *Ninivites, cannot diſcerne betweene their right hand and their left*, but alwaies with this caution, ſo farre as it may conſiſt with the ſecurity of the good Subject.

Ionah. 4. 11.

Charity pleades for pardon, except it be where a greater charity pleades againſt it. I onely propoſe a *quare* (I preſume not to apply) why the more ſtubborne and refractory ſort of guilty perſons, and yet not Ringleaders of ſedition, may not be removed from their native ſoyle, as the Romans dealt with the *Ligurians* a rebellious people, that if they will bee ſitting upon the *Cockatrices* eggs of miſchiefe and Treaſon, yet as the *Florentine* ſaid, they may never hatch them, being ſo far from their neſts. In our memory, the King of *Spaine* thought feare of danger a juſt ground to baniſh all the Moores out of his Kingdome, here both danger and deſert concur to make it lawfull. Others who are more apt to bee conformed, may be partly diſperſed in *England*, and partly continued in *Ireland*, ſo as they aſſume Engliſh names, weare Engliſh Apparrell, ſpeake the Engliſh Language, inhabite Engliſh houſes, and above all imbrace the Religion proteſted in *England*.

Hitherto the Romiſh Prieſts have preſerved theſe markes of diſtinction, as a wall of ſeparation to prevent an Union; hereafter let it be as capitall for a Prieſt to come there, as it was for an armed Engliſh-man to bee ſeene in *Callis*. I confeſſe ſome *Iriſh* have done good ſervice againſt the Rebells, theſe deſerve to bee rewarded: I confeſſe in ſome places the chiefeſt

chiefeſt abuſes were acted & committed by the meaner ſort of people. But do we beleeve it was ordinarily done without the conſent, nay without the command of their Land-lords? It is ſcarce credible: to thoſe who know the abſolute power of an *Iriſh* Lord over his dependents, why did they not reſtrain them where they could, *Qui deſinit obviare cum poteſt, conſentit.* The *Benjamites* refuſing to puniſh the guilty perſons were proſecuted themſelves: plotters and contrivers, I adde alſo concealers and ſmotherers of this horrid Treaſon, deſerve as much to bee puniſhed as the Actors and Executers, or rather more, as being commonly more eminent, and more dangerous. It was *Tarquins* ſilent, but in that caſe unjuſt advice to his Sonne, when with his Rod hee ſtrake off the heads of the Poppies. It was the juſt practiſe of the Romans upon the tumultuous *Ardeates*, the rebellious *Cyprians*, and many others. It would be known what was that good ſucceſſe which was faſted and prayed for weekely in publike, before this plot was diſcovered, and who were preſent at that meeting, or privy to it; where it was queſtioned how this buſineſſe ſhould bee managed, ſome adviſing that the Engliſh ſhould be kindly uſed, onely their Forts and ſtrengths be ſeiſed; others that they ſhould bee ſtripped and turned out of all; others that they ſhould not onely be ſtripped, but Maſſacred: All which were followed in ſeverall parts. It brings to my mind the advice which *Herennius* gave to *Pontius* the Captaine of the *Samnites*, when he had the Romans in a ſtraite, either to diſmiſſe them all with love, which would produce an honourable peace, or elſe to kill them to to one man, *Dead men bite not.* But *Pontius* tooke a middle and moſt pernicious courſe to himſelfe, firſt to abuſe them baſely, and then to diſmiſſe them, irritating thereby a powerfull enemy to the ruine of the *Samnites*. Laſtly, conditions of peace are to bee offered to forraine Enemies; but to bee petitioned and ſued for by domeſtick Rebells. If they deſire Peace, in the firſt place let them deliver up to Juſtice the heads, and Authours of the Rebellion, as the Citizens of *Abell* did *Sheba* the ſonne of *Bichri*, and the Lands, Forts and Goods, which they detaine unjuſtly, and then come in and ſubmit themſelves to his Majeſties Grace. This is the onely way left them to obtaine mercy.

Iudg. 20. 13.

There is one Objection more, that the event of Warre is doubtfull, That it is not comely to ſell the Beares skin before the beaſt is killed.

It is true indeed, it is not good to fiſh too far before the Net, nor to boaſt preſumptuouſly of to morrow, *for wee know not what a day may bring forth*; And therefore let not him that girdeth on his harneſſe, boaſt him-

himselfe as hee that putteth it off. The eleven Tribes had the best cause, and did much exceed the *Benjamites* in numerous preparation, yet it was the Will of God they should be beaten in two Battells. But that was before the eleven Tribes had humbled themselves before the Lord, so it be done without presumptuous pride, with a due submission to the Will of God, placing our chiefest confidence, not in our owne strength, but in his blessing: I doe not see what can be taxed in it, for manifesting whereof I onely lay downe these two conclusions.

1 Kin. 20.11. Judg. 20.

Gen. 48.22. First, that spoiles in a just War and Escheats of rebellious Subjects were ever held lawfull, it was *Israels* Legacy to *Ioseph*: *I give thee one portion above thy Brethren, which I tooke out of the hand of the* Amorites *with my Sword and with my Bow*: The Law is generall, *Thou shalt take unto thy selfe, and thou shalt eate the spoile of thine enemie.*

Deut. 20.14.

Secondly, that the dividing and apportioning of the spoile before hand is grounded upon the same reason and equity, with the judiciall Law of Almighty God for the dividing of the spoiles, *Numb.* 31.37. And with those rules for dividing the land of *Canaan*, before it was conquered. *Num.* 34. So I conclude, notwithstanding all Objections, that this contract is pious, charitable, just, politick, and profitable; And though I will not make the subscription or not subscription thereof, to bee like *Shibboleth*, and *Sibboleth*, a marke to distinguish betweene an *Ephraimite* and a *Gileadite*: yet as in the body natural, when any member is ill-affected, all the bad humours flow unto it, and on the other side when any part needeth aliment, the good humours have recourse thither; so let that union and conjunction which is among the Rebels to destroy the body of the Cõmon wealth, teach all loyall Subjects with mutuall and reciprocall affection to indeavour the preservation thereof. My heart is towards the Governours of *Israel*, which offered themselves willingly among the people. *Iudges* 5.9.

FINIS.

A CONTINVATION OF THE IRISH REBELS proceedings, with our victories over them.

K Sullivan
E Sullivan &c

Declaring the falsehood and perfidiousnesse of those Rogues, in the taking of *Belturbet* and their inhumanities there by Sacking, and Pillaging, throwing Children into the River with Pitchforkes, striping 1500. starke naked driving them towards *Dublin*, the drowning, and killing many of them by the way, Cutting of Protestant Ministers in Peices, and searching womans privites &c.

With a Charme that was found in a Rebels Pocket, and a prayer the Friers doe teach the poore Rebells to our Lady which as they tell them, secures them in their holy warre.

Penned in a Letter by Alderman *Cillard* of *Dublin* now chosen Appothecary Generall for the army, and sent to Master *Keneday* his Nephew now resident at *Lincolnes Inne*, on Feb. 28.

Printed at *London* for *Geo. Lindsey*. 1642.

A

CONTINVATION

OF THE IRISH REBELS

proceedings, with our vic-

tories over them.

Declaring the falshood and pe-

fidiousness of their Rogues, in the taking

of Belturbet and their inhumanities there

by sacking, and pillaging, throwing Children into

the Rivers with stones, hanging 100. there naked

driving them towards Dublin, murdering, and killing

many of them by the way; Casting of Prisoners Mi-

nisters in Pooles, and scorching women privies over

With a Christmas that was found in a Re-

bels Pocket, and a Prayer the Priests doe teach the poore

deluded Irish to say which as they tell them, is

true given in their holy ware.

Published by Authority of Parliament for the benefit of the

Poor Distressed Creatures, for the army, and to Master

Rosworm's Printer now resident at Limerick.

Feb. 28.

Printed at London for [illegible] 1642.

A Continuation of the Irish Proceedings, sent from *Dublin* the 28. of *Feb.* 1641.

THe Rebells under the pretence of saving the *English*, *Philip of Kelly*, told the people of *Belturbet* that hee came to save them from the enemy, and wished them to see what weapons every man had, and to bring them to him, which the poore people did, and when hee had gotten the weapons, he caused them presently every man to goe into their Houses and not to stirre till hee called on them, but assoone as they were in, they caused the doores to be made fast, and a guard at every doore, and then the false villaines began to pillage them, but still promising them faire quarter, and that they should have their goods again, and carriages to carry them away which he did, but no sooner had they put up their goods, but presently it was taken from them, and every man woman and child stripped naked and sent away towards *Dublin*, where they told them that they should have but cold entertainement for it was taken, but they lyed I thanke God, but when they heard the plott was discovered, the Rogues were ready to hang themselves, which no good

to

time past I hope they will be hang'd or killed. There did come in one company at least 1500 men, women and children, and they all were starke naked as my poore Vncle *Swimson* told me; and no sooner did they get a ragg to cover their nakednesse, but a Rogue of ten yeares old would search them, and if it were worth the taking they would have it, and had their skenes in their hands to kill any that did resist, and were robbed 22 times before they came to the *Cavane*, and many killed and starved with the cold, the like damnable and inhumane doing was never heard of before they tooke the sucking children, and stript them and sinng them with pitchforkes into the River, and they tooke above a hundred of the distressed soules and broke a wodden bridge that they were to goe over, & made them goe over the broken bridge that they were all drowned, and such as could swimme, they went on both sides of the River and killed them with stones and clubs. In that company was Master *Fullerton* my Lord Primates Chaplaine, and he would not hang himselfe into the River, but suffered himselfe to bee cut in peeces, and one more with him, such as they got with them to Masse for feare, the next day they would tell them, now that wee have saved your soules wee will hang you, and did one Master *Middleton*; they killed my cosin *Francis Wallis* in his wives armes, and had almost cut her fingers off because shee would not let him goe, and after dragged him in the dirt, they tooke one *Tirrell* a Minister at *Longford*, and ripped up his belly, this your Vncle *John* told me, who escaped very narrowly from them; they tooke one *Sharpe* a Minister at the *Navan*, and cut him in peeces, and his poore wife crying to gather them to bury them, the Rogues had like to have killed her also, but let the doggs eate him; they tooke Master *Pullen* the Bishop

of

of *Derry* his brother in law at *Caſhell* and ſtripped him, and whipt him about the ſtreets, and after put him in the ſtockes, and there he remained ſtarke naked till they were going to Maſſe, then they put an old ragg about him, and pricked him behind with their ſwords and skeines into Maſſe, and whether hee be dead or alive it is not knowne, this *Deane Thrope* told me: nay there is a more inhumaine thing then all this, the damned Rogues did ſeiſe the womens privie parts for money, and would make the poore good women to dance naked with a bagpipe, and beeing neere a Thatcht houſe the poore ſoules would catch of the ſtraw, and hold it before them, but the Rogues would catch it from them: againe I could ſend you ten times more of their damnable wicked doings, but time would not permit me.

Of our proceedings againſt them.

Firſt *Clantaffe* was burnt by Sir *Charles Coote* and moſt of all the Townes with in ſix miles about the Cittie, are burnt, and a boundance of the Rogues ſlaine.

Sir *Henry Tuchborne* ſailed out of *Trealh* five times and he killed eaven hundred of the Rebells and loſt but nine of his men.

Sir *Charles Coote* had a ſmale fight with them at ſwords, where he killed three or foure ſcore of the Rebells and loſt but foure beſides.

Sir *Lancelot Cary*, who was ſhott through his head peece,

My Lord of *Ormond*, Sir *Charles Coote*, My Lord *Cambart* and Sir *Simon Harcote* went to the Maſe on the thirteth of *Ianuarie* with two thouſand men; and two hundred horſe and ſent a hundred horſe to Caſtle Marting who is gone out, and they burned his Towne and Kilcollen

brid

bridge, and many townes of the enemies, and brought home five hundred Cowes besides other Cattell, and worth two thousand pounds of pillage that the Soldiers gott, and all this way there was not a shott, shott, before the bragging rogues thought that we durst not goe to Racoule, but they found it otherwise God be praysed that makes our enemies flie before us; for the name of Sir *Charles Coot* is as fearefull to them as ever *Drake* was to *Spaine* or *Talbott* to *France*, we hang them daily here, *Alderman Sances* is condemned to be hanged and gone eight dayes to bring in his sonne, orelse be hang him selfe, here are damnable doeing with the Gentelmen of the pale for they are all out and here will be brave possessions for our Commanders God willing, I thanke God all victuall are plentifull with us as yet, but now we are affraid it will be scarce by reason the Rogues gott all from us, but it proveth otherwise God be thanked; I am chosen Apothecary generall for the Armie; and you shall heare from me shortly God willing, all your freinds are wel God bethanked, and you are growne forgetfull or lasie, Commend me to my Cosin *Steele* and pray him gett my Watch mended, for I shall want it in my Journey to the Camp so I rest, desireing God to pacifie these troublesome times, Amen.

Your Husband

Sealing Soldier.

Your Brother *Thomas* is a Trooper, and *Isaac*

The Charme.

THis Charme was found in the pocket of one of the Rogues, this Orizon was found on the Tombe of our Blessed Lady, and is of such effect, that whosoever will have the same, or say it daily, or carry it about him, shall be safe from fire, water, and skirmish of battell, and also from nay some hunting of spirits: moreover whosoever shall say, *a Pater, Ave,* and *Creede* daily to the honour of our holy and miraculous Virgin Mary, shee will visibly shew her self unto him three times before his death.

The Prayer after.

O Most sweet Lord *Jesus Christ* onely sonne of the omnipotent Father God of Angells onely sonne of the most gracious *Virgin Mary* helpe me assure and save me from all present dangers wherein I am, Most excellent and blessed *Virgin* to be praised, pray and interceed for me a miserable sinner to thine onely beloved son O Chast and honourable woman, you are the Mother of Angells and Archangels, helpe me from all present evills, and all to come, O Flower of *Patriarkes* O shining brightnes of the Apostles, O hope of Glory, O beauty of *Virgin*, O high thoughts of *Angels* and *Archangels*, O most sweete woman I most humbly beseech thee not to forsake me at the trembling time of my death, when my soule shall be separated from my body, wherby I may see my self everlasting Glory by him, O flower of all Angels, O foundation of all sweetnesse, starr of art, O heaven of health, O Queen of penitent offendors, O hope of the faithfull *Archangels*, thou whose conversation is the only recreations of the Angels & *Archangels*, O most honourable Lady of all sweetnes and fortitude; you are the most wholesome medicine of all sores, you are the mabearigh of all vertues, through thee

doth

doth ever Angells and Archangells reioyce, O Mother of mercy looke on me with thine owne mercifull eyes, and I commit to thy blessed armes to inspire my soule and body and my thoughtes, so that it pleaseth thee; and thine only beloved Sonne, Iesus Christ. *Pater Noster* and *Creed*.

Besides these base phopperies which the poore people are deluded by the Fryers and Iesuites, they most falsely tell the people afarre off, that *Roger Moore* hath beseiged the Citie, and that the King of Spayne hath sent a great Army to helpe them, and all are about *Dublin*, and that there is three Coaches, and that the Queene is in one of them, they doe not sticke to fay, and make the people beleeve that they should heare Masse at *Christchurch* on *Christmas day*, and feede the poore Rogues with such, lies that the common people beginne to forsake them.

FOURE MATTERS OF HIGH CONCERNMENT:

Viz.

I. Divers Queſtions upon his Majeſties laſt Anſwer concerning the *Militia*, Reſolved upon by both Houſes of Parliament.

II. The humble Petition of both Houſes of Parliament, to the Kings moſt Excellent Majeſty.

III. His Majeſties Anſwer to the laſt Meſſage and Reſolution of both Houſes of Parliament, Concerning the Militia and the Prince.

IIII. The reſolution of both Houſes of Parliament, March 2. With an Order for the ſpeedy Rigging of the Navy, for the defence of the Kingdome.

LONDON,
Printed by *R. Oulton* & *G. Dexter*, for *F. Coules*, & *T. Banks*, 1641.

FOUR MATTERS OF HIGH CONSIDERATION:

I. Divers Questions upon his Majesties late Answer concerning the Militia.

II. The Question upon both Houses of Parliament's Resolved upon by both Houses of Parliament.

III. His Majesties Reply to the last Message and Resolution of both Houses of Parliament.

IIII. The resolution of both Houses of Parliament concerning the Militia and the Navy.

BRITISH MUSEUM

THE HUMBLE PETITION OF Both Houſes of Parliament, to the Kings moſt excellent Majeſtie.

Moſt gracious Soveraigne,

YOur Majeſties moſt loyall and obedient ſubjects, the Lords and Commons in Parliament doe find their juſt apprehenſions of ſorrow and fear in reſpect of the publike dangers and miſeries like to fall upon your Majeſtie and the Kingdome, to be much encreaſed upon the receit of your unexpected denyall of their moſt humble and neceſſary Petition, concerning the *Militia* of the Kingdom, eſpecially grieving that wicked and miſchievous Counſellors, ſhould ſtill have that power with your Majeſty, as in this time of eminent and approaching ruine, rather to incline your reſolutions to that which is apt to further the accompliſhment of the deſires of the malignant enemies of Gods true Religion, and of the peace and ſafety of your Selfe and your Kingdome, then to the dutifull and faithfull counſell of your *Parliament*.

Wherefore they are inforced in all humility to proteſt, that if your Majeſty ſhall perſiſt in that denyall, the dangers and diſtempers of the Kingdome are ſuch, as will indure no longer delay but unleſſe you ſhall be graciouſly pleaſed to aſſure to them by their Meſſengers, that you will ſpeedily apply your Royall Aſſent to the ſatisfaction of their former deſires, they ſhall be inforced for the ſafety of your Majeſty and your Kingdomes, to diſpoſe of the *Militia*, by the authority of both Houſes, in ſuch

manner as hath beene propounded to your Majesty, and they resolve to doe it accordingly.

They likewise most humbly beseech your Majesty, to believe that the dangerous & desperate designe upon the House of Commons mentioned in their Preamble, was not intented with any intention to cast the least aspertion upon your Majesty, but therein they reflected upon that malignant party, of whose bloody and malicious practises, they have had so often experience, and from which they can never be secured, unlesse your Majesty will be pleased to put from you those wicked and unfaithfull Counsellors, who interpose their owne corrupt and malicious designes betwixt your Majesties goodnesse and wisedome, and the prosperity and contentment of your selfe, and of your people. And that for the dispatch of the great affaires of the Kingdome, the safety of your Person, the protection and comfort of your Subjects, you will be pleased to continue your abode neere to *London* and the *Parliament*; & not to withdraw your self to any the remoter parts, which if your Majesty should doe must needs be a cause of great danger and distraction.

That your Maiesty will likewise be graciously pleased to continue the Princes Highnesse in these parts at St. *Iames*, or any other of your Houses neere *London*, whereby the designes which the enemies of the Religion and peace of this Kingdome may have upon his Person, and the *jealousies* and feares of the people may be prevented.

And they beseech your Majestie to be informed by them, that by the Laws of the Kingdome, the Power of raising, ordering, and disposing the *Militia* within any City, Towne, or other place cannot be granted to any Corporation by Charter, or otherwise, without the authority and consent of Parliament.

And that those parts of the Kingdome which have put themselves in a posture of defence, against the common danger, have therein done nothing but according to the declaration & direction of both Houses, and what is Iustifiable by the Lawes of this Kingdome,

All which; their most humble counsell and desires, they pray your Majestie to accept as the effect of that duty, and allegiance, which they owe unto you, and which will not suffer them to admit

mit of any thoughts, intentions, or endeavours, but such as are necessary and advantageous for your Majesties greatnesse and honour, and the safety and prosperity of the Kingdome, according to that trust, and power which the Lawes have reposed in them.

Divers Questions upon his Majesties last Answere, Concerning the *Militia*, Resolved upon by both Houses of Parliament.

Resolved upon the Question by both Houses of Parliament.

THat this answer of His Majesty is a denyall to the desires of both Houses of Parliament, concerning the *Militia*.

Resolved, &c. That those that advised His Majesty to give this answer, are Enemies to the State and mischievous Projectors against the defence of the Kingdomes.

Resolved, &c. That this denyall is of that dangerous consequence, that if his Majesty shall persist in it; It will hazard the peace and safety of all his Kingdomes, unlesse some speedy remedy be applyed by the Wisedome and authority of both Houses of Parliament.

Resolved &c. That such parts of this Kingdom as have put themselves into a posture of defence against the common danger, hath done nothing but what is justifiable, and is approved by the House.

Resolved &c. That if his Majesty shall remove into any remote Parts from his Parliament, it will be a great hazard to the Kingdom; and a great prejudice to the proceedings of the Parliament.

Resolved &c. That these Houses holds it necessary, that his Majesty may be desired, That the Prince may come unto Saint *James*, or to some other convenient place neere about London, and there to continue.

Resolved &c.

That the Lords be desired to joyn with this House in an humble

ble request unto his Majesty; That he will be pleased to reside neer his *Parliament*, That both Houses may have a convenience of Accesse, unto him upon all occasions.

Resolved &c. That the Lords be moved to joyn with this House in some fit course of examination, to find who were the persons that gave his Majesty this advice, that they may be removed from his Majesty: and brought to condigne punishment.

Resolved &c. That no Charter can be granted by the King, to create a power in any Corporation, over the *Militia* of that place without consent of *Parliament*.

Resolved &c. That the Lords shall be moved to joyn with this House in these Votes.

Resolved &c. That the Lords shall be desired to appoynt a select Committee, that may joyne with a Committee of a proportionable number of this House; to consider, and prepare what is fit to be done upon these Votes, or upon any thing that may arise upon this answer of his Majesty concerning the *Militia*, and concerning the Prince.

March, 2.

Questions resolved upon by both Houses of *Parliament*: With an Order for the speedy Rigging of the Navy, for the defence of the Kingdome

Resolved upon the Question by both Houses of Parliament.

THat the Kingdom be forthwith put into a posture of defence, by Authority of both Houses, in such a way as is already agreed upon by both Houses of Parliament.

Resolved &c.

That the Lords be desired to joyn with the *House of Commons* in this Vote.

Resolved &c.

That a Committe shall be pointed to prepare a Declaration upon these two Heads, *viz.*

1.

1. To lay downe the just causes of the feares and jealousies given to these Houses; and to cleare these Houses from any jealousies conceived against them.

2. And to consider of all matters that may arise upon this Message of his Majesty; and to declare their opinions what is fit to be done thereupon.

Die Mercurii, 2. Martij. 1641.

THe Lords and Commons in this present *Parliament* assembled, having received advertisement of extraordinary preparations made by the neighboring Princes, both by Land and Sea, the intentions whereof have been so represented, as to raise an apprehension in both Houses, that the publike honour, peace, and safety of his Majesty and his Kingdome cannot be secured unlesse a timely course be taken for the putting of this Kingdome into a condition of defence, at Sea, as well as Land. It is therefore Ordered, by the Lords and Commons aforesaid, that the Earle of *Northumberland*, Lord high Admirall of England, do forthwith give effectuall direction and order, that all and every the Ships belonging to his Majesties Navy, which are fit for service, and not already abroad, nor designed for this Summers Fleet, be with all speed Rigged, and put in such a readinesse, as that they may soon be fitted for the Sea; And that his Lordship do also make known unto all the Masters and owners of such Ships as now are in, or about any the Harbors of this Kingdom, & may be of use for the publike defence thereof, That it will be an acceptable service to the King and *Parliament*, if they like wise will cause their Ships to be Rigged, and so farre put in a readinesse, as they may beat a short warning set forth to Sea, upon any immergent occasion, which will be a meanes of great security to his Majesty and his Dominions.

HIS

I Am so much amazed at this Message, that I know not what to answer. You speake of Jealousies and feares, lay your hands to your hearts, and aske your selves whether I may not likewise be disturbed with Feares and Jealousies; and if so, I assure you this Message hath nothing lessened them.

For the matter, I thought so much of it before I sent that answer, and am so much assured that the Answer is agreeable to what in Justice or Reason you can aske, or I in honour Grant, that I shall not alter it in any point.

For my residence neere you, I wish it might be safe and honourable, that I had no cause to absent my selfe from you, aske your selves whether I have not.

For my Sonne I shall take care of him, which shall Justifie me to God as a Father and to my Dominions as a King.

To conclude, I assure you upon my Honour, that I have no thought but of peace and Justice to my people, which I shall by all faire meanes seeke to preserue and maintaine, relying upon the goodnesse and providence of GOD, for the preseruatiue of my selfe and Rights.

FINIS.

BRIEFE NOTE
OF
The Benefits that grow to this Realm by the obſervation of
Fiſh Dayes.

With a reaſon and cauſe wherefore the Law in that behalfe made, is ordained: Very neceſſary to bee kept in the houſes of all men; eſpecially common Victuallers.

Together with an eſtimate of what Beeſes might be ſpared in a yeare, in the Citie of *London*, by one dayes abſtinence in a weeke.

Collected out of ſeverall Statutes in the Reigne of Queene ELIZABETH.

Published by *Iohn Erſwicke* Gentleman.

London printed for *Tho. Bankes*. 1642.

A briefe note of the benefits that grow to this Realme by the observation of Fish-dayes.

WHere heretofore by the Queenes most excellent Majestie, of her clemency and care conceived, for divers private benefits that might grow to her loving Subjects, especially for the Navy of this Land, hath with the assent of the whole State of her Realme, caused to be made and published sundry Statutes, Lawes, and Proclamations for the expence of fish, and observation of fish-dayes, with great penalties to be laid on the offendors: that by the continuall observation thereof, fisher-men (the chiefest Nurse for Mariners) might be increased and maintained. The common sort of people contemning this observation, to avoid the ceremony in times past therein used, and not certainly knowing the benefits thereby growing to this Realme, nor remembring the penalties by the same Lawes appointed, doe not onely fall into the danger of the said Lawes, but by the same hath caused a great decay to fishing, whereby groweth many other great detriments to the Commonwealth of this Realme: For the better instruction therefore of such persons, as for the benefit of their

Country

Country will be perſwaded? In this briefe Table is ſet downe the puniſhment appointed for the offendors, the diſcommodities that happen to the Realme by the ſaid contempt, and the great benefit that might grow to the people by the obſervation hereof, with the opinion that ought to be conceived in the eating of fiſh at the dayes and times preſcribed, being briefly ſet downe as hereafter followeth.

The breefe of the Statute.

In the fift yeare of her Majeſties moſt gracious raigne, it was ordained that it ſhould not be lawfull for any perſon within this Realme, to eate any fleſh upon any dayes then uſually obſerved as fiſh-dayes, upon paine to forfeit three pounds for every time he offended, or ſuffer three moneths of impriſonment, without bailes or mainprize. And every perſon within whoſe houſe any the offences ſhall be done, being perſent, and not letting thereof, and not ſufficiently puniſhing or diſcloſing the ſame to ſome publique officer, having authority to puniſh the ſame, ſhall forfeit for every ſuch offence forty ſhillings. The ſaid penalty being great, and many of poore eſtate favoured by reaſon thereof, but the offences thought offenſive, not to be left unpuniſhed: The Queenes Majeſtie of Her great clemency in the Parliament holden in the 24. yeare of Her moſt gracious raigne, hath eaſed the forfeiture for the eating of fleſh but twenty ſhillings, and ſo him in whoſe houſe it is found, but requires which having continued, will prove very damageable to the offendors, and Utterers of Fiſh, maintained by

In the 17. yeare of Her Highnesse raigne it is further ordained, and remaineth still in force, That no Inholder, Vintner, Ale-house-keeper, common Victualler, common Cooke, or common Table-keeper, shall utter or put to sale, upon any Friday, Saterday, or other dayes appointed to be fish dayes, or any day in time of Lent, any kinde of flesh victuall, upon paine of the forfeiture of five pounds, and shall suffer ten dayes imprisonment, without baile, or mainprize, or remove, for every time so offending.

The cause and reason.

First, forasmuch as our Country is (for the most part) compassed with the Seas, & the greatest force & defence under God, is the Kinges Majesties Navy of Ships, for maintenance and increase of the said Navy, this Law for abstinence hath been most carefully ordained, that by the certaine expence of fish, fishing and fishermen might be the more increased, and the better maintained, for that the said Trade is the chiefest Nurse, not onely for the bringing up of youth for Shipping, but great numbers of Shippes therein are imployed, furnished with sufficient Marriners, men at all times in readinesse for his Majesties service in those affaires.

The second cause, for that many Townes and Villages upon the Sea coast, of late years are much decayed, and some wonderfully depopulated, which in times past were replenished, not only with fishermen and great store of shipping, but sundry other Artificers, as Shipwrights, Smiths, Rope-makers, Net-makers, Sayle-makers, Weavers, Dressers, Carriers, and Utterers of Fish, maintained chiefly

by fishing, that they hereby againe might be renewed, the want thereof is, and hath beene cause of great numbers of idle persons, with whom this Realme at this time is greatly damaged: and this happeneth by reason of the uncertainty of the sale of fish, and the contempt which in eating of fish is conceived.

Furthermore it is considered, that the Trade for grasing of cattell, through the excessive expence of flesh, is so much increased, that many Farme-houses and Villages, wherein were maintained great numbers of people, and by them the Markets plentifully served with corne and other victuals, is now utterly decayed, and put downe for the feeding and grasing of Beeves and Muttons onely, by means whereof the people which in such places were maintained, are not only made vagrant, but also Calves, Hogs, Pigs, Geese, Hens, Chickens, Capons, Egges, Butter, Cheese, and the like things, doe become exceeding scarce and deare, by want of their increase in those places, so that the Markets are not, nor cannot be served, as in times past it hath beene.

Many other things for confirmation hereof might be spoken, as the great number of Ships decayed, which hath been maintained by fishing; the wealth and commodity that fishing bringeth to this Realme; the cause that certaine dayes and times for expence of fish, must of necessity be observed, growen by reason the provision of flesh for the peoples diet must be certainely provided, whereof the gentle Reader shall bee more at large instructed in a little booke, published to that effect; with sundry other argu-

ments, which for brevitie is omitted; in hope the consideration hereof will be sufficient to perswade such persons as esteeme more the benefit of the Countrey then their owne lust or appetite; setting before their eyes the feare of God, in obedience to the Kings Commandement; especially in such things as concerne the benefit of a Commonwealth; considering S. *Paul* sayth, There is no Power but of God: The Powers (sayth he) that be, are ordained of God; and those that resist these Powers, resist the Ordinance of God.

It is further to be considered, that there is no conscience to be made in the kind or nature of the meat being Flesh or Fish, as in times past, fained Ceremonie therein was used, neyther is the meat concerning it selfe unlawfull to be eaten at any time, but the use thereof unlawfully being forbidden to eate by the Prince, having power and authoritie from God, and done by the consent of the Parliament: For a Common-wealth, wherein obedience ought to be shewed, not for feare of punishment onely, as S. *Paul* sayth, but for conscience sake; not esteeming the meat, nor the day, but obedience to the Lawe, and benefit to our Countrey and poore Brethren; remembring, that the Magistrate beareth not the Sword for nought, but to take vengeance upon them that doe evill: For S. *Paul* sayth further, He that will live without feare of punishment, must doe well, and so shall he have prayse for the same.

And although feare of punishment will not reforme such persons as by affection continuall hath beene addicted from the expence of Fish, and the ob-

obſervation of Fiſh-dayes; yet the foreſaid things conſidered, let obedience to their Prince, and benefit to their Countrey, perſwade them to bridle their affectioned luſt for a ſmall time, ſo ſhall they both ſee and feele the great benefits thereby growing, and eſcape the punishment for the offence appointed. And for that the commodities may in ſome part more plainely appeare, hereafter followeth an Eſtimate of the Beeves that were killed and uttered in the Citie of *London* and Suburbs for a yeare, and what number of them might be ſpared in the ſaid yeare by one dayes abſtinence in a weeke; by which alſo may be conjectured, what may be ſpared in this whole Realme.

An Eſtimate what Beeves might be ſpared in a yeare, in the Citie of London, by one dayes abſtinence in a weeke; Collected one of ſeverall Statutes in the Reigne of Queene Elizabeth.

Firſt, in the yeare are 52 weekes, for every weeke of ſeven dayes, in all 364. The Lent, with Fiſh-day and Saterday in every weeke, and the other accuſtomed Fiſh-dayes, being collected together, [illegible] So, in the yeare in all 93 Fiſh-dayes, and 271 Fleſh-dayes; that is, 93 Fiſh-dayes more then Fiſh-dayes. So the yeare being 52 weekes, abate ſeven for the time of Lent, wherein no Beeves ought to be killed, and there remaineth but 45 weekes. Then ſet eſtſay, there be 60 Butchers that be Free-men within the Citie, and every Butcher to kill weekely the one

with

with the other five Beeves apeece; that ſame amounteth to 13500 Beeves.

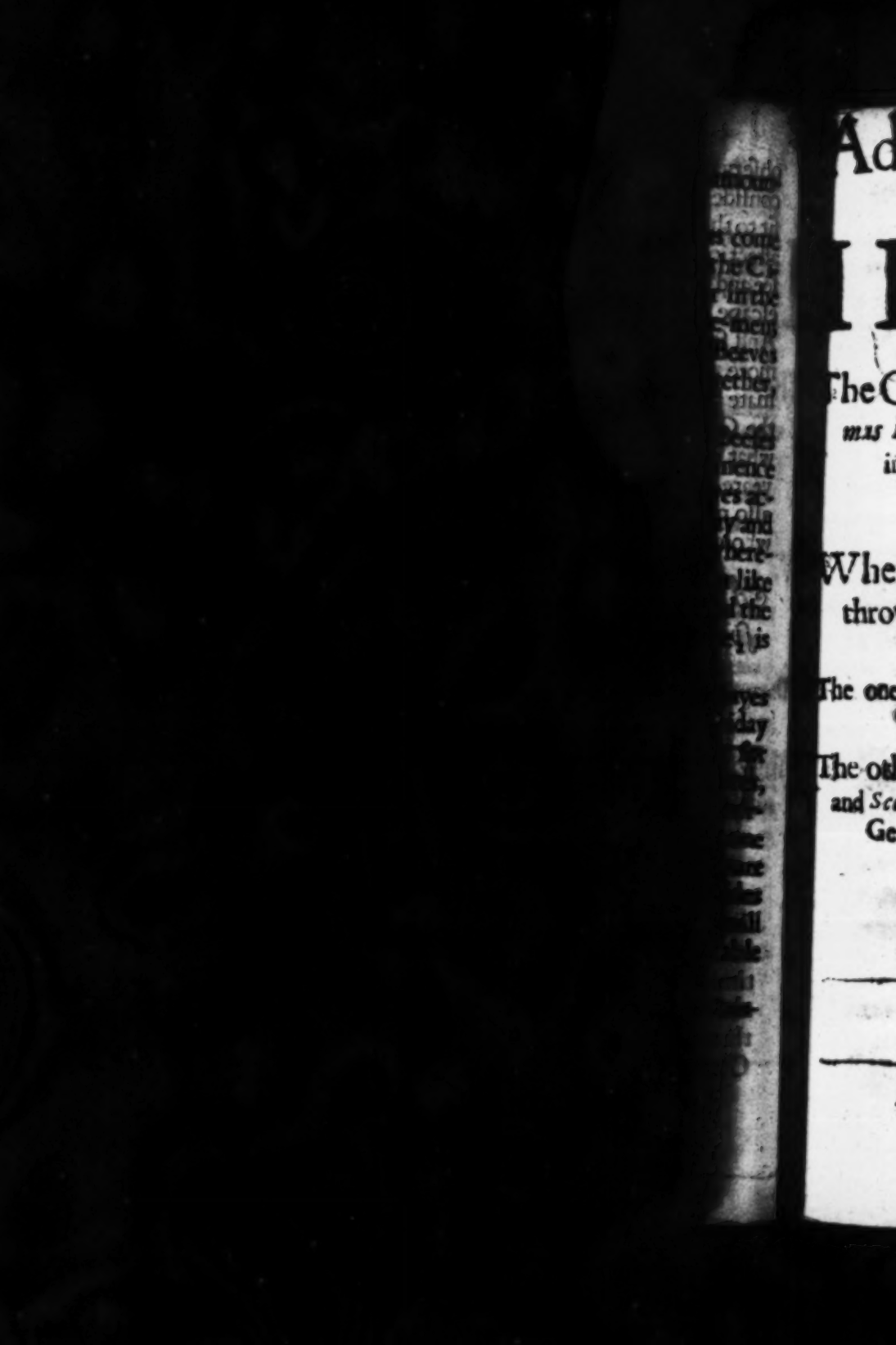
The Forrainers in the Suburbs, and ſuch as come out of the Countrey to ſerve the Markets in the Citie, as it is credibly affirmed, kill and utter in the Citie weekely four times ſo many as the Free-men, which amounteth to 54000. So joyning the Beeves uttered by the Free-men and Fairiners together, they extend to 67500.

If wee will now know, what number of Beeves might be ſpared in a yeare, by one dayes abſtinence in a weeke; let us ſay, in the weeke are five dayes accuſtomably ſerved with Fleſh, (for that Friday and Saterday by the Law are dayes of abſtinence) whereof one being taken away, the reſt but foure; in like caſe, divide the ſaid 67500 into five parts, and the fifth part ſpared by the fifth dayes abſtinence, is 13500.

By this is not meant, that any more Fiſh-dayes ſhould be ordained then already are, but that Friday and Saterday might be in better ſort obſerved, for that Fleſh Victuals on thoſe dayes, in moſt places, are as commonly ſpent as on Fleſh-dayes, and therefore may well be accounted for the expence of one Fleſh-day; the due obſervation whereof would ſpare the number of Beeves aforeſaid, or more, beſides thoſe things ſold by the Poultrerers, and other ſmall Cattell, as Calves, Sheepe, and Lambs innumerable killed by the Butchers.

Seene and allowed by the moſt Honorable Priviſe Councell in Anno 1642. *the* 22 *of* February.

FINIS.



Admirable good Newes
AGAINE FROM
IRELAND
OR,

The Copie of a Letter written from Sir *Thomas Lucas*, one of the Commanders of our Army in *Ireland*, to a Worthy Member of the House of Parliament here in *England*, bearing date, *February*. 24. 1642.

Wherein is a Relation of two great overthrowes which was given to the Rebels by the *English* and *Scottish* Forces.

The one before *Tredarth* within the Province of *Munster*, *February* 23. 1642.

The other gteat Victorie was obtained by the *English* and *Scots* under the command of the Earle of *Dunparvin* and Generall *Lesley*, and others, in the Province of *Corke*, where 5000 Rebels were slaine, 100 taken prisoners and executed.

With the Estate of *Ireland* at this present.

Published by Authority.

London Printed by *T. P.* for *I. Thomas* 1642.

Admirable good Newes

FROM

IRELAND

OR,

The Copie of a Letter written from Sir Th-
mas Lucy, one of the Commanders of our Army
in Ireland to a Noble Member of
Parliament here in England touching
Ormond.

Wherein is a Relation of two great over-
throws which was given to the Rebels by the
English and Scottish Forces.

The one before Trim where the Province of Ulster,
February 16. 1642.

The other great Victorie was obtained by the English
and Scottish under the command of the Earle of Dunsmore and
Generall Leslie, and others, in the Province of Conn-
where 3000. Rebels were slain, 100 taken pri-
soners and executed.

With the Ejure of Ireland at this present.

Published by Authority.

London Printed by T. F. for A. Ibsen. 1642.

A Copie of a Letter written from Sir *Thomas Lucas*, one of the Commanders of our Army in *Ireland*, to a Worthy Member of the Parliament here in *England* bearing date the 24 day of *February*, 1641.

SIR,

BEing ever ingaged to you by the tye of mutuall favours from time to time received from you, in part of a small requitall, I doe send these few lines, intimating to you thereby the present Estate of our Army and this Kingdome.

When we first arrived in this Kingdome we happily joyned our Regiment to the forces under command of that right valiant and worthy Captain Sir *Symon Harcourt* neere the City of *Dublin*, where many of the Rebels lay incamped, with whom we had many skirmishes, and by the blessing of God came of with advantage and losse to the

adverſe party; There came on Munday was a ſeven-night laſt 9. Veſſels from *Dunkirke*; Laden with Proviſion of Victuals, and Ammunition; which was landed, and brought into *Tredarth* in the Province of *Munſter*, for the reliefe of that Towne, where was by the *Scots* and *Engliſh* a great overthrow given to the Rebels, in which skirmiſh was taken one Mr. *White* and his Sonne, and about 60. more of the Rebels, which were immediately by the *Engliſh* executed as Traytors; The whole Province of *Munſter* is now revolted to the Rebels, and they have proclaimed *Philemy Oneale* Generall of *Ireland*. There is alſo lately revolted to the Rebels Lord *Mountgarret*, the Lord *Nettersfield*, and his Sonne, whoſe other Son with Colonell *Butler* Brother to the Lord *Mountgarret*, and Sir *George Hamilton*, are happily retained in *England*; I beleeve it will prove very difficult to ſubdue the Rebels, and reduce this Kingdome to their due Subjection to the King and Crowne of *England*; without a ſtrong and ſpeedy ſupply of more Men, and Ammunition from *England*; We Rejoyce much at the care of the High Court of Parliament, whoſe

whose endeavours & hearty affection are no waies wanting to assist and relieve vs in time if possible it can be effected; We also Rejoyce with Thankfulnesse at the proffer of the City of LONDON of Money, (which we are given to vnderstand, towards our assistance in subduing the Rebels.

There hath beene this last Weeke a Battell fought with the Rebels in the Province of *Corke* by the *English* and *Scots*, under the command of the Lord *Dungarvan*, Generall *Lesley*, and others; Wherein as we are informed were slaine 5000. of the Rebels and about 200. of *English* and *Scots*, about 100. taken Prisoners, the greatest part of them Executed, and of Ammunition and Provision sufficient to mainetaine 500. Men for 3. Moneths; We have Notice of a Romish Priest, that was sent from the *Pope*, that is landed in *England*, and hath there wrought with divers *English* Catholiques, for to prepare themselves in readinesse to put in Execution any designe that shall bee propounded to them, for the defence of their Religion and destruction of the Protestants in that Kingdome, which Priest is (as

is reported) intended to come for *Ireland*, and in his Journey did deale with a Papist skilfull in making of *Granadoes*, and all sorts of Fire-workes, to practise the same Act, and to put the same in Execution against the chiefest Cities of *England*, for Conquering the same when the Rebels had Conquered *Ireland*, and landed their Forces in *England*, which Papist and Priest, we wish may in time be discovered and apprehended, least their Divelish designs may take effect, which God forbid, and grant peace to his *Israel* under the Lawfull jurisdiction of our gracious Soveraigne in all his Majesties Kingdomes of *England*, *Scotland*, and *Ireland*, the Savage cruelties and inhumane Massacres of the Protestants by the Rebels, are notorious to all men, I need no more to certifie them, onely stay, they still continue the same, wheresoever they overcome any of the Protestants. We also returne humble and hearty thankes to the Parliament for their great care in the choise of able and faithfull Commanders for this service, that are good Protestants, for there be but very few that are yet come over, that have any Alliance or friends in the

Rebel-

Rebellion, or favourers of their cauſe, but eſpecially of that Religion, but are either revolted unto them, or put forth publiquely ſpeeches in favour of them, or are negligent and remiſſe in diſcharge of their duties to their King and Countrey, in places of truſt and command committed to their fidelity, by which opportunity of advantage is many times given to the Rebels; and proves great dammage to their Souldiers by which many are diſheartned and diſcouraged in their particular Offices; which we heartily wiſh may be Amended, and by the wiſedome of the Parliament, for future time prevented, And thus worthy Sir, not minding to bee too tedious to you, but wiſhing you and yours all Health and Happineſſe, both Spirituall and Corporall, and ſuch good ſucceſſe to the proceedings in Parliament, that it may prove the everlaſting peace both of his Sacred Majeſty and all his Kingdomes.

Your affectionate friend,
Thomas Lucas.

Dublin the 24. of Febr. 1641.

FINIS.

Rebellion, or favourers of their cause, but e-
specially of this Rebellion, but are therefore re-
volved unto them, or put forth privately
speeches in favour of them, or are negligent
and remisse in detecting of their drifts to
their King and Country, in places of trust
and command, or unfit for their Loyalty,
by which opportunity of advantage as ma-
ny times given to the Rebels; and proves
great damage to their Souldiers by which
many are discouraged and dishearted in
their particular Offices, which we hope
with may be Amended, and by the wis-
dome of the Parliament, to future time pre-
vented. And thus worthy Sir, not minding
to be too tedious to you, but wishing you
and yours all Health and Happinesse both
Spirituall and Corporall, and such good suc-
cesse to the proceedings in Parliament that
it may prove the everlasting peace both of
his Sacred Majesty and all his Kingdoms.

Your affectionate friend,

[illegible]

Dublin the 24. of
Feb. 1641.

FINIS

RARE

PHYSICK

FOR THE

CHVRCH SICK OF AN

AGUE

PRESCRIBING EXCELLENT and moſt accurate Phyſick to be given to the Church which has been ſicke a long time.

With the names of every particular Diſeaſe, and the manner how ſhe contracted them, and by what meanes, as alſo preſcripts to remedy the ſame.

Humbly commended to the Parliament, thoſe Admirable phyſicians of the Church and State.

London, printed for *W. T.* 1643.

RARE

PHYSICK

Rare Phyſicke for the Church ſicke of an Ague.

THE languiſhing Church being extreame ſicke of many dangerous diſeaſes, had once began almoſt to ſing its *ultimum vale* to the World, it was ſo turbulently diſtracted by the contentious opinions of ſome Schismaticall diſturbers thereof: And being in this deepe Malady, many in an honeſt deploration condoled her eſtate; yet commiſerating her diſtreſſe farther, they would not leave her deſolate of reliefe and comfort, but did co unitely concurre in one unanimous contribution to elevate and reſtore her to its former proſperity and priſtine health. Firſt then they agreed in a concluſive determination to ſend for all the Neighbours round to viſit and conſolate her: The Proteſtants were firſt ſent for, becauſe they were the next Neighbours to her, who when they beheld apparently her deſperate ſickneſſe, every one endeavoured to adde a

salve thereunto; one would have cast her water, but the two Universities dammed up, and stopped the running thereof, for feare it should runne to *Amsterdam*: Another perceiving an obstacle there, laboured to finde out her Disease, supposing her to be sicke of the *Mother*: A third replyed, that she could scarce attaine to that maturity, since she laboured so lately of a young *Suckling*: Another answered, that she was abused by one living at the backeside of *Browne's* barn, who out of his running Hogshead broached such strange and prodigious propheſies to his prick-ear'd Auditors, that it stuck deeply in her Stomack, and from thence she contracted so great a burning Fever, that many Book's could not withstand the Flame thereof. They sent secondly to the Round-heads desiring their assistance to help this distorted Church, but they were so greatly imployed at Cheapside-Crosse, that they could spare no time to come to her. The puritans were next sent for, but they were in such hasty preparation for New-England, that their consciences could not suffer them to steale so much time, to comfort the sicke, which they never could endure to doe in their lives. There are many places for severall men appointed, and yet I wonder extreamely, that one should be deficient: There is Newgate appointed for Theeves, Bridewell for idle persons, the Counters for Drunkards, Ludgate for Debtors, Bedlam for mad men, and

Hospitals

Hoſpitals for lame perſons, yet amongſt them all (I wonder) there is no place for Fooles, but in their New plantation (I thinke) they wil erect an hoſpitall for Fooles, where they may doe many miraculous deeds of charity, yet I hope ſome of them will be wiſe enough to admit themſelves there firſt, becauſe charity begins at home. The Familiſts were next ſent for, but ſome of the holy Brethren being aſleepe, the others were occupied by their wives in a conjunction copulative, and being ſo zealouſly imployed, they could not ſuffurate ſo much time to come. Thus the Church being variouſly diſtracted between theſe Sects, is involved in an irremiable labyrinth of opinions, and hereupon recontracted ſuch deſperate diſeaſes, that it ſtill requireth a more auxiliary remedy. The ſureſt way then, that I can conceive herefrom, is to ſend for the Doctors, who I ſuppoſe have more ſciential skil to reſolve us of her malady, but they with their New Canons are ſo imployed in the Tower to defend the City, for they would otherwiſe willingly have come, but only they ſtumbled on the proteſtation and the Tower ſtood in their way, which hindered their voluntary readineſſe. But in my opinion it was well they were excluded by ſo opportune an obſtacle, for otherwiſe (it is to be feared) they would have rather brought her former diſemper to a deepe Conſumption, and ſo conſequently

the

ſhe might have layn on her death bed: but thanks be to the Omnipotent indulgencie of Almighty God, who ſent true and skilfull Phyſitians unto her, to cure her diſeaſe; I meane the Parliament, that illuſtrious Aſſembly of both Temporall and Eccleſiaſticall Phyſitians; Theſe as ſoone as they firſt perſpicuouſly perceived the dangerouſnes of the diſeaſe, which by the long negligence of time ſhe had contracted, began firſt to caſt her water, which made ſo many Flye over the Ocean, that then ſhe did ſeeme reſpectively to recover. And after, there was ſome hopes of preſervative health remaining, they thought it moſt expedient to give her next a ſound purge, which made ſo many impediment all excrements of papiſticall adherents be evacuated from her, that ſhee began to waxe ſtronger and ſtronger: Thus the Church was delivered out of the almoſt incurable diſeaſe of popery and ſuperſtition, and ſo Flourſhed a while; till at length for want of ſtrong ſuporters ſhe became feeble againe, and by the imaginarie countenancing of too much licentiouſnes, ſhe is now ſicke of the Staggers, and unleſſe ſhe has another purge given her, and that ſpeedily too, to purge her from Brownianiſme, neceſsarily ſhe will fall into the former, or as bad, if not worſe) diſeaſe: For as the one ſwelled too high in popiſh opinions, and had almoſt overwhelmed her, ſo the latter dives ſo low in Hereſie, that it will (it is ſuppoſed) almoſt ſink her:

But

But the Judicious and phyſicall knowledge of the parliament will no doubt ſecurately cure, and the beſt way that I can conceive for her recovery is to be let blood, and then ſome hopes of reformation may be expected to her great health and proſperity, the Kingdomes happineſſe, and the Immortall Glory of thoſe illuſtrious Phyſitians of the Parliament.

FINIS.

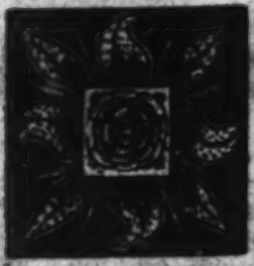
FINIS.

THE REASON OF Church-government Urg'd against PRELATY

By Mr. *John Milton.*

In two Books.

Ex Dono Authoris



LONDON,
Printed by *E. G.* for *John Rothwell*, and are to be sold at the Sunne in *Pauls* Church-yard. 1641.

THE REASON OF Church-government Urg'd against PRELATY

By Mr. John Milton.

In two Books.

LONDON

Printed by E. G. for John Rothwell, and are to be sold at the Sunne in Paul's Church-yard. 1641.

The Reaſon of Church-government urg'd againſt PRELATY.

THE PREFACE.

IN the publiſhing of humane lawes, which for the moſt part aime not beyond the good of civill ſociety, to ſet them barely forth to the people without reaſon or Preface, like a phyſicall preſcript, or only with threatnings, as it were a lordly command, in the judgement of *Plato* was thought to be done neither generouſly nor wiſely. His advice was, ſeeing that perſuaſion certainly is a more winning, and more manlike way to keepe men in obedience then feare, that to ſuch lawes as were of principall moment, there ſhould be us'd as an induction, ſome well temper'd diſcourſe, ſhewing how good, how gainfull, how happy it muſt needs be to live according to honeſty and juſtice, which being utter'd with thoſe native colours and graces of ſpeech, as true eloquence the daughter of vertue can beſt beſtow upon her mothers praiſes, would ſo incite, and in a manner, charme the multitude into the love of that which is really good, as to imbrace it ever after, not of cuſtome and awe, which moſt men do, but of choice and purpoſe, with true and conſtant delight. But this practice we may learn, from a better & more ancient authority, then any heathen writer hath to give us, and indeed being a point of ſo high wiſdome & worth, how could it be but we ſhould find it in that book, within whoſe ſacred context all wiſdome is infolded? *Moſes* therefore the only Lawgiver that we can believe to have beene viſibly taught of God, knowing how vaine it was to write lawes to men whoſe hearts were not firſt ſeaſon'd with the knowledge of God and of his workes, began from the book of Geneſis, as a prologue to his lawes; which *Joſephus* right well hath noted. That the nation of the Jewes, reading therein the univerſall goodneſſe of God to all creatures in the Creation, and his peculiar favour to them in his election of *Abraham* their anceſtor, from

whom they could derive ſo many bleſſings upon themſelves, might be mov'd to obey ſi cerely by knowing ſo good a reaſon of their obedience. If then in the adminiſtration of civill juſtice, and under the obſcurity of Ceremoniall rites, ſuch care was had by the wiſeſt of the heathen, and by *Moſes* among the Jewes, to inſtruct them at leaſt in a generall reaſon of that government to which their ſubjection was requir'd, how much more ought the members of the Church under the Goſpell ſeeke to informe their underſtanding in the reaſon of that government which the Church claimes to have over them: eſpecially for that the Church hath in her immediate cure thoſe inner parts and affections of the mind where the ſeat of reaſon is; having power to examine our ſpirituall knowledge, and to demand from us in Gods behalfe a ſervice intirely reaſonable. But becauſe about the manner and order of this government, whether it ought to be Presbyteriall, or Prelaticall, ſuch endleſſe queſtion, or rather uproare is ariſen in this land, as may be juſtly term'd, what the feaver is to the Phyſitians, the eternall reproach of our Divines; whileſt other profound Clerks of late greatly, as they conceive, to the advancement of Prelaty, are ſo earneſtly meting out the Lydian proconſular Aſia, to make good the prime metropolis of Epheſus, as if ſome of our Prelates in all haſte meant to change their ſolle, and become neighbours to the Engliſh Biſhop of Chalcedon; and whileſt good *Brerewood* as buſily beſtirres himſelfe in our vulgar tongue to divide preciſely the three Patriarchats, of Rome, Alexandria, and Antioch. and whether to any of theſe England doth belong, I ſhall in the meane while not ceaſe to hope through the mercy and grace of Chriſt, the head and husband of his Church, that England ſhortly is to belong, neither to See Patriarchall, nor See Prelaticall, but to the faithfull feeding and diſcipliming of that miniſteriall order, which the bleſſed Apoſtles conſtituted throughout the Churches: and this I ſhall aſſay to prove can be no other, then that of Presbyters and Deacons. And if any man incline to thinke I undertake a taske too difficult for my yeares, I truſt through the ſupreme inlightning aſſiſtance farre otherwiſe; for my yeares, be they few or many, what imports it? ſo they bring reaſon, let that be lookt on: and for the task, from hence that the queſtion in hand is ſo needfull to be known at this time chiefly by every meaner capacity, and containes in it the explication of many admirable and heavenly privileges reacht out to us by the Goſpell, I conclude the task muſt be eaſie. God having to this end ordain'd his Goſpell to be the revelation of his power and wiſdome in Chriſt Jeſus. And

this

this is one depth of his wisdome, that he would so plainly reveale so great a measure of it to the grosse distorted apprehension of decay'd mankinde. Let others therefore dread and shun the Scriptures for their darknesse, I shall wish I may deserve to be reckon'd among those who admire and dwell upon them for their clearnesse. And this seemes to be the cause why in those places of holy writ, wherein is treated of Church-government, the reasons thereof are not formally, and professly set downe, because to him that heeds attentively the drift and scope of Christian profession, they easily imply themselves, which thing further to explane, having now prefac'd enough, I shall no longer deferre.

CHAP. I.

That Church-government is prescrib'd in the Gospell, and that to say otherwise is unsound.

THe first and greatest reason of Church-government, we may securely with the assent of many on the adverse part, affirme to be, because we finde it so ordain'd and set out to us by the appointment of God in the Scriptures; but whether this be Presbyteriall, or Prelaticall, it cannot be brought to the scanning, untill I have said what is meet to some who do not think it for the ease of their inconsequent opinions, to grant that Church discipline is platform'd in the Bible, but that it is left to the discretion of men. To this conceit of theirs I answer, that it is both unsound and untrue. For there is not that thing in the world of more grave and urgent importance throughout the whole life of man, then is discipline. What need I instance? He that hath read with judgement, of Nations and Commonwealths, of Cities and Camps, of peace and warre, sea and land, will readily agree that the flourishing and decaying of all civill societies, all the moments and turnings of humane occasions are mov'd to and fro as upon the axle of discipline. So that whatsoever power or sway in mortall things weaker men have attributed to fortune, I durst with more confidence (the honour of divine providence ever sav'd) ascribe either to the vigor, or the slacknesse of discipline. Nor is there any sociable perfection in this life

civill or ſacred that can be above diſcipline, but ſhe is that which with her muſicall cords preſerves and holds all the parts thereof together. Hence in thoſe perfect armies of *Cyrus* in *Xenophon*, and *Scipio* in the Roman ſtories, the excellence of military skill was eſteem'd, not by the not needing, but by the readieſt ſubmitting to the edicts of their commander. And certainly diſcipline is not only the removall of diſorder, but if any viſible ſhape can be given to divine things, the very viſible ſhape and image of vertue, whereby ſhe is not only ſeene in the regular geſtures and motions of her heavenly paces as ſhe walkes, but alſo makes the harmony of her voice audible to mortall eares. Yea the Angels themſelves, in whom no diſorder is fear'd, as the Apoſtle that ſaw them in his rapture deſcribes, are diſtinguiſht and quaternions into their celeſtiall Princedomes, and Satrapies, according as God himſelfe hath writ his imperiall decrees through the great provinces of heav'n. The ſtate alſo of the bleſſed in Paradiſe, though never ſo perfect, is not therefore left without diſcipline, whoſe golden ſurvaying reed marks out and meaſures every quarter and circuit of new Jeruſalem. Yet is it not to be conceiv'd that thoſe eternall effluences of ſanctity and love in the glorified Saints ſhould by this meanes be confin'd and cloy'd with repetition of that which is preſcrib'd, but that our happineſſe may orbe it ſelfe into a thouſand vagancies of glory and delight, and with a kinde of eccentricall equation be as it were an invariable Planet of joy and felicity, how much leſſe can we believe that God would leave his fraile and feeble, though not leſſe beloved Church here below to the perpetuall ſtumble of conjecture and diſturbance in this our darke voyage without the card and compaſſe of Diſcipline. Which is ſo hard to be of mans making, that we may ſee even in the guidance of a civill ſtate to worldly happineſſe, it is not for every learned, or every wiſe man, though many of them conſult in common, to invent or frame a diſcipline, but if it be at all the worke of man, it muſt be of ſuch a one as is a true knower of himſelfe, and himſelfe in whom contemplation and practice, wit, prudence, fortitude, and eloquence muſt be rarely met, both to comprehend the hidden cauſes of things, and ſpan in his thoughts all the various effects that paſſion or complexion can worke in mans nature; and hereto muſt his hand be at defiance with gaine, and his heart in all vertues heroick. So far is it from the kenne of theſe wretched projectors of ours that beſcraull their Pamflets every day with new formes of government for our Church. And therefore all the ancient lawgivers were either truly

inſpir'd

inſpir'd as *Moſes*, or were ſuch men as with authority enough might give it out to be ſo, as *Minos*, *Lycurgus*, *Numa*, becauſe they wiſely forethought that men would never quietly ſubmit to ſuch a diſcipline as had not more of Gods hand in it then mans: To come within the narrowneſſe of houſhold government, obſervation will ſhew us many deepe counſellers of ſtate and judges to demean themſelves incorruptly in the ſetl'd courſe of affaires, and many worthy Preachers upright in their lives, powerfull in their audience; but look upon either of theſe men where they are left to their own diſciplining at home, and you ſhall ſoone perceive for all their ſingle knowledge and uprightneſſe, how deficient they are in the regulating of their own family; not only in what may concerne the vertuous and decent compoſure of their minds in their ſeverall places, but that which is of a lower and eaſier performance, the right poſſeſſing of the outward veſſell, their body, in health or ſickneſſe, reſt or labour, diet, or abſtinence, whereby to render it more pliant to the ſoule, and uſefull to the Common-wealth: which if men were but as good to diſcipline themſelves, as ſome are to tutor their Horſes and Hawks, it could not be ſo groſſe in moſt houſholds. If then it appear ſo hard and ſo little knowne, how to governe a houſe well, which is thought of ſo eaſie diſcharge, and for every mans undertaking, what skill of man, what wiſdome, what parts, can be ſufficient to give lawes & ordinances to the elect houſhold of God? If we could imagine that he had left it at randome without his provident and gracious ordering, who is he ſo arrogant ſo preſumptuous that durſt diſpoſe and guide the living arke of the holy Ghoſt, though he ſhould finde it wandring in the field of *Bethſhemeſh*, without the conſcious warrant of ſome high calling. But no profane inſolence can paralell that which our Prelates dare avouch, to drive outragiouſly, and ſhatter the holy arke of the Church, not born upon their ſhoulders with paine and labour in the word, but drawne with rude oxen their officials, and their owne brute inventions. Let them make ſhewes of reforming while they will, ſo long as the Church is mounted upon the Prelaticall Cart, and not as it ought betweene the hands of the Miniſters, it will but ſhake and totter, and he that ſets to his hand though with a good intent to hinder the ſhogging of it, in this unlawfull waggonry wherein it rides, let him beware it be not fatall to him as it was to *Vzza*. Certainly if God be the father of his family the Church, wherein could he expreſſe that name more, then in training it up under his owne all-wiſe and dear Oeconomy, not turning it looſe to the havock of

ſtrangers and wolves that would aſk no better plea then this to do in the Church of Chriſt, what ever humour, faction, policy, or licentious will would prompt them to. Againe, if Chriſt be the Churches husband expecting her to be preſented before him a pure unſpotted virgin; in what could he ſhew his tender love to her more then in preſcribing his owne wayes which he beſt knew would tend to the improvement of her health and beauty with much greater care doubtleſſe then the Perſian King could appoint for his Queene *Eſther*, thoſe maiden dietings & ſet preſcriptions of baths, & odors, which may render her at laſt the more amiable to his eye. For of any age or ſex, moſt unfitly may a virgin be left to an uncertaine and arbitrary education. Yea though ſhe be well inſtructed, yet is ſhe ſtill under a more ſtrait tuition, eſpecially if betroth'd. In like manner the Church bearing the ſame reſemblance, it were not reaſon to think ſhe ſhould be left deſtitute of that care which is as neceſſary, and proper to her, as inſtruction. For publick preaching indeed is the gift of the Spirit working as beſt ſeemes to his ſecret will, but diſcipline is the practick work of preaching directed and apply'd as is moſt requiſite to particular duty; without which it were all one to the benefit of ſouls, as it would be to the cure of bodies, if all the Phyſitians in London ſhould get into the ſeverall Pulpits of the City, and aſſembling all the diſeaſed in every parish ſhould begin a learned Lecture of Pleuriſies, Palſies, Lethargies, to which perhaps none there preſent were inclin'd, and ſo without ſo much as feeling one puls, or giving the leaſt order to any skilfull Apothecary, ſhould diſmiſſe 'em from time to time, ſome groaning, ſome languiſhing, ſome expiring, with this only charge to look well to themſelves, and do as they heare. Of what excellence and neceſſity then Church-diſcipline is, how beyond the faculty of man to frame, and how dangerous to be left to mans invention who would be every foot turning it to ſiniſter ends, how properly alſo it is the worke of God as father, and of Chriſt as Husband of the Church; we have by thus much heard.

CHAP. II.

That Church government is ſet downe in holy Scripture, and that to ſay otherwiſe is untrue.

AS therefore it is unſound to ſay that God hath not appointed any ſet government in his Church, ſo is it untrue. Of the time

of

of the Law there can be no doubt; for to let passe the first institution of Priests and Levites, which is too cleare to be insisted upon, when the Temple came to be built, which in plaine judgement could breed no essentiall change either in religion, or in the Priestly government; yet God to shew how little he could endure that men should be tampring and contriving in his worship, though in things of lesse regard, gave to *David* for *Solomon* not only a pattern and modell of the Temple, but a direction for the courses of the Priests and Levites, and for all the worke of their service. At the returne from the Captivity things were only restor'd after the ordinance of *Moses* and *David*; or if the least alteration be to be found, they had with them inspired men, Prophets, and it were not sober to say they did ought of moment without divine intimation. In the Prophesie of *Ezekiel* from the 40 Chapt. onward, after the destruction of the Temple, God by his Prophet seeking to weane the hearts of the Jewes from their old law to expect a new and more perfect reformation under Christ, sets out before their eyes the stately fabrick & constitution of his Church, with al the ecclesiasticall functions appertaining; indeed the description is as sorted best to the apprehension of those times, typicall and shadowie, but in such manner as never yet came to passe, nor never must literally, unlesse we mean to annihilat the Gospel. But so exquisit and lively the description is in portraying the new state of the Church, and especially in those points where government seemes to be most active, that both Jewes and Gentiles might have good cause to be assur'd, that God when ever he meant to reforme his Church, never intended to leave the government thereof deline ated here in such curious architecture, to be patch't afterwards, and varnish't over with the devices and imbellishings of mans imagination. Did God take such delight in measuring out the pillars, arches, and doores of a materiall Temple, was he so punctuall and circumspect in lavers, altars, and sacrifices soone after to be abrogated, lest any of these should have beene made contrary to his minde? is not a farre more perfect worke more agreeable to his perfection in the most perfect state of the Church militant, the new alliance of God to man? should not he rather now by his owne prescribed discipline have cast his line and levell upon the soule of man which is his rationall temple, and by the divine square and compasse thereof forme and regenerate in us the lovely shapes of vertues and graces, the sooner to edifie and accomplish that immortall stature of Christs body which is his Church, in all her glorious lineaments and proportions.

ons. And that this indeed God hath done for us in the Goſpel we ſhall ſee with open eyes, not under a vaile. We may paſſe over the hiſtory of the Acts and other places, turning only to thoſe Epiſtles of S. *Paul* to *Timothy* and *Titus*: where the ſpirituall eye may diſcerne more goodly and gracefully erected then all the magnificence of Temple or Tabernacle, ſuch a heavenly ſtructure of evangelick diſcipline ſo diffuſive of knowledge and charity to the proſperous increaſe and growth of the Church, that it cannot be wonder'd if that elegant and artfull ſymmetry of the promiſed new temple in *Ezechiel*, and all thoſe ſumptuous things under the Law were made to ſignifie the inward beauty and ſplendor of the Chriſtian Church thus govern'd. And whether this be commanded let it now be judg'd. S. *Paul* after his preface to the firſt of *Timothy* which he concludes in the 17 Verſe with Amen, enters upon the ſubject of his Epiſtle which is to eſtabliſh the Church-government with a command. This charge I commit to thee ſon *Timothy*: according to the prophecies which went before on thee, that thou by them might'ſt war a good warfare. Which is plain enough thus expounded. This charge I commit to thee wherein I now go about to inſtruct thee how thou ſhalt ſet up Church-diſcipline, that thou might'ſt warre a good warfare, bearing thy ſelfe conſtantly and faithfully in the Miniſtery, which in the 1 to the Corinthians is alſo call'd a warfare: and ſo after a kinde of Parentheſis concerning *Hymeneus* he returnes to his command though under the milde word of exhorting, Cap. 2. v. 1. I exhort therefore. As if he had interrupted his former command by the occaſionall mention of *Hymeneus*. More beneath in the 14 V. of the 3 C. when he hath deliver'd the duties of Biſhops or Presbyters and Deacons not once naming any other order in the Church, he thus adder. Theſe things write I unto thee hoping to come unto thee ſhortly (ſuch neceſſity it ſeems there was) but if I tarry long, that thou may'ſt know how thou ought'ſt to behave thy ſelfe in the houſe of God. From this place it may be juſtly ask'd, whether *Timothy* by this here written might know what was to be knowne concerning the orders of Church-governours or no? If he might, then in ſuch a cleere text as this may we know too without further jangle; if he might not, then did S. *Paul* write inſufficiently, and moreover ſaid not true, for he ſaith here he might know, and I perſwade my ſelfe he did know ere this was written, but that the Apoſtle had more regard to the inſtruction of us, then to the informing of him. In the fifth Chap. after ſome other Church precepts concerning diſcipline, mark what

a dreadfull command followes, Verse 21, I charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things, and as if all were not yet sure anough, he closes up the Epistle with an adjuring charge thus. I give thee charge in the sight of God who quickneth all things, and before Christ Jesus, that thou keepe this commandement: that is the whole commandement concerning discipline, being the maine purpose of the Epistle: although *Hooker* would faine have this denouncement referr'd to the particular precept going before, because the word Commandement is in the singular number, not remembring that even in the first Chapt. of this Epistle, the word Commandement is us'd in a plurall sense, *Vers.* 5. Now the end of the Commandement is charity. And what more frequent then in like manner to say the Law of *Moses*. So that either to restraine the significance too much, or too much to inlarg it would make the adjuration either not so waighty, or not so pertinent. And thus we find here that the rules of Church-discipline are not only commanded, but hedg'd about with such a terrible impalement of commands, as he that will break through wilfully to violate the least of them, must hazard the wounding of his conscience even to death. Yet all this notwithstanding we shall finde them broken wellnigh all by the faire pretenders even of the next ages. No lesse to the contempt of him whom they fain to be the archfounder of prelaty S. *Peter*, who by what he writes in the 5 Chap. of his first Epistle should seeme to be farre another man then tradition reports him: there he commits to the Presbyters only full authority both of feeding the flock, and Episcopating: and commands that obedience be given to them as to the mighty hand of God, wch is his mighty ordinance. Yet all this was as nothing to repell the ventrous boldnesse of Innovation that ensu'd, changing the decrees of God that is immutable, as if they had been breath'd by man. Nevertheless when Christ by those visions of S. *Iohn* foreshewes the reformation of his Church, he bids him take his Reed, and meet it out againe after the first patterne, for he prescribes him no other. Arise, said the Angell, and measure the Temple of God and the Altar, and them that worship therein. What is there in the world can measure men but discipline? Our word ruling imports no lesse. Doctrine indeed is the measure, or at least the reason of the measure, tis true, but unlesse the measure be apply'd to that which it is to measure, how can it actually doe its proper worke. Whether therefore discipline be all one with doctrine, or the particular application thereof to this or that per-

ſon, we all agree that doctrine muſt be ſuch only as is commanded, or whether it be ſomething really differing from doctrine, yet was it only of Gods appointment, as being the moſt adequat meaſure of the Church and her children, which is here the office of a great Evangeliſt and the reed given him from heaven. But that part of the Temple which is not thus meaſur'd, ſo farre is it from being in Gods tuition or delight, that in the following verſe he rejects it, however in ſhew and viſibility it may ſeeme a part of his Church, yet in as much as it lyes thus unmeaſur'd he leaves it to be trampl'd by the Gentiles, that is to be polluted with idolatrous and Gentiliſh rites and ceremonies. And that the principall reformation here foretold is already come to paſſe as well in diſcipline as in doctrine the ſtate of our neighbour Churches afford us to behold. Thus through all the periods and changes of the Church it hath been prov'd that God hath ſtill reſerv'd to himſelfe the right of enacting Church-government.

CHAP. III.

That it is dangerous and unworthy the Goſpell to hold that Church-government is to be patter n'd by the Law, as B. Andrews *and the Primat of* Armagh *maintaine.*

WE may returne now from this interpoſing difficulty thus remov'd, to aſſigne, that ſince Church-government is ſo ſtrictly commanded in Gods Word, the firſt and greateſt reaſon why we ſhould ſubmit thereto, is becauſe God hath ſo commanded. But whether of theſe two, Prelaty or Presbytery can prove it ſelfe to be ſupported by this firſt and greateſt reaſon, muſt be the next diſpute. Wherein this poſition is to be firſt layd down as granted; that I may not follow a chaſe rather then an argument, that one of theſe two, and none other is of Gods ordaining; and if it be, that ordinance muſt be evident in the Goſpell. For the imperfect and obſcure inſtitution of the Law, which the Apoſtles themſelves doubt not oft-times to villifie, cannot give rules to the compleat and glorious miniſtration of the Goſpell, which lookes on the Law, as on a childe, not as on a tutor. And that the Prelates have no ſure foundation in the Goſpell, their own guiltineſſe doth manifeſt: they would not elſe run queſtling up as high as *Adam* to fetch their originall, as 'tis ſaid one of them lately did in publick. To

which

which assertion, had I heard it, because I see they are so insatiable of antiquity, I should have gladly assented, and confest them yet more ancient. For *Lucifer* before *Adam* was the first prelat Angel, and both he, as is commonly thought, and our forefather *Adam*, as we all know, for aspiring above their orders, were miserably degraded. But others better advis'd are content to receive their beginning from *Aaron* and his sons, among whom *B. Andrews* of late yeares, and in these times the Primat of *Armagh* for their learning are reputed the best able to say what may be said in this opinion. The Primat in his discourse about the originall of Episcopacy newly revis'd begins thus. The ground of Episcopacy is fetcht partly from the pattern prescribed by God in the old Testament, and partly from the imitation thereof brought in by the Apostles. Herein I must entreat to be excus'd of the desire I have to be satisfi'd, how for example the ground of Episcop. is fetcht partly from the example of the old Testament, by whom next, and by whose authority. Secondly, how the Church-government under the Gospell can be rightly call'd an imitation of that in the old Testament? for that the Gospell is the end and fulfilling of the Law, our liberty also from the bondage of the Law I plainly reade. How then the ripe age of the Gospell should be put to schoole againe, and learn to governe her selfe from the infancy of the Law, the stronger to imitate the weaker, the freeman to follow the captive, the learned to be lesson'd by the rude, will be a hard undertaking to evince from any of those principles which either art or inspiration hath written. If any thing done by the Apostles may be drawne howsoever to a likenesse of something Mosaicall, if it cannot be prov'd that it was done of purpose in imitation, as having the right thereof grounded in nature, and not in ceremony or type, it will little availe the matter. The whole Judaick law is either politicall, and to take pattern by that, no Christian nation ever thought it selfe oblig'd in conscience; or morall, which containes in it the observation of whatsoever is substantially, and perpetually true and good, either in religion, or course of life. That which is thus morall, besides what we fetch from those unwritten lawes and ideas which nature hath ingraven in us, the Gospell, as stands with her dignity most, lectures to us from her own authentick hand-writing and command, not copies out from the borrow'd manuscript of a subservient scrowl, by way of imitating. As well might she be said in her Sacrament of water to imitate the baptisme of *John*. What though she retaine excommunication us'd in the Synagogue, retain the morality of the

Sabbath, ſhe does not therefore imitate the law her underling, but perfect her. All that was morally deliver'd from the law to the Goſpell in the office of the Prieſts and Levites, was that there ſhould be a miniſtery ſet a part to teach and diſcipline the Church, both which duties the Apoſtles thought good to commit to the Presbyters. And if any diſtinction of honour were to be made among them, they directed it ſhould be to thoſe not that only rule well, but eſpecially to thoſe that labour in the word and doctrine. 1 Tim. 5. By which we are taught that laborious teaching is the moſt honourable Prelaty that one Miniſter can have above another in the Goſpells: if therefore the ſuperiority of Biſhopſhip be grounded on the Prieſthood as a part of the morall law, it cannot be ſaid to be an imitation; for it were ridiculous that morality ſhould imitate morality, which ever was the ſame thing. This very word of patterning or imitating excludes Epiſcopacy from the ſolid and grave Ethicall law, and betraies it to be a meere childe of ceremony, or likelier ſome misbegotten thing, that having pluckt the gay feathers of her obſolet bravery to hide her own deformed bareneſſe, now vaunts and glories in her ſtolne plumes. In the meane while what danger there is againſt the very life of the Goſpell to make in any thing the typical law her pattern, and how impoſſible in that which touches the Prieſtly government, I ſhall uſe ſuch light as I have receav'd, to lay open. It cannot be unknowne by what expreſſions the holy Apoſtle S. *Paul* ſpares not to explane to us the nature and condition of the law, calling thoſe ordinances which were the chiefe and eſſentiall offices of the Prieſts, the elements and rudiments of the world both weake and beggarly. How to breed, and bring up the children of the promiſe, the heirs of liberty and grace under ſuch a kinde of government as is profeſt to be but an imitation of that miniſtery which engender'd to bondage the ſons of *Agar*, how can this be but a foul injury and derogation, if not a cancelling of that birth-right and immunity which Chriſt hath purchas'd for us with his blood. For the miniſtration of the law conſiſting of carnall things, drew to it ſuch a miniſtery as conſiſted of carnall reſpects, dignity, precedence, and the like. And ſuch a miniſtery eſtabliſh't in the Goſpell, as is founded upon the points and termes of ſuperiority, and neſts it ſelfe in worldly honour, will draw to it, and we ſee it doth, ſuch a religion as runnes back againe to the old pompe and glory of the fleſh. For doubtleſſe there is a certaine attraction and magnetick force betwixt the religion and the miniſteriall forme thereof. If the religion be pure, ſpirituall, ſimple, and

lowly

lowly, as the Gospel most truly is, such must the face of the ministery be. And in like manner if the forme of the Ministery be grounded in the worldly degrees of autority, honour, temporall jurisdiction, we see it with our eyes it will turne the inward power and putity of the Gospel into the outward carnality of the law; evaporating and exhaling the internall worship into empty conformities, and gay shewes. And what remains then but that wee should runne into as dangerous and deadly apostacy, as our lamented neighbours the Papists, who by this very snare and pitfall of imitating the ceremonial law, fel into that irrecoverable superstition, as must needs make void the covnant of salvation to them that persist in this blindnesse.

CHAP. IV.

That it is impossible to make the Priesthood of Aaron *a pattern whereon to ground Episcopacy.*

THat which was promis'd next, is to declare the impossibility of grounding Evangelick government in the Imitation of the Jewish Priesthood: which will be done by considering both the quality of the persons, and the office it selfe. *Aaron* and his sonnes were the Princes of their Tribe before they were sanctified to the Priesthood: that personall eminence which they held above the other *Levites*, they receiv'd not only from their office, but partly brought it into their office: and so from that time forward the Priests were not chosen out of the whole number of the Levites, as our Bishops, but were borne inheritors of the dignity. Therefore unlesse we shall choose our Prelats only out of the Nobility, and let them runne in a blood, there can be no possible imitation of Lording over their brethren in regard of their persons altogether unlike. As for the office wch was a representation of Christs own person more immediately in the high Priest, & of his whole priestly office in all the other; to the performance of wch the Levits were but as servitors & Deacons, it was necessary there should

be a distinction of dignity betweene two functions of so great odds. But there being no such difference among our Ministers, unlesse it be in reference to the Deacons, it is impossible to found a Prelacy upon the imitation of this Priesthood. For wherein, or in what worke is the office of a Prelat excellent above that of a Pastor? in ordination you'l say; but flatly against Scripture, for there we know *Timothy* receav'd ordination by the hands of the Presbytery, notwithstanding all the vaine delusions that are us'd to evade that testimony, and maintaine an unwarrantable usurpation. But wherefore should ordination be a cause of setting up a superiour degree in the Church? is not that whereby Christ became our Saviour a higher and greater worke, then that whereby he did ordaine messengers to preach and publish him our Saviour? Every Minister sustaine the person of Christ in his highest work of communicating to us the mysteries of our salvation, and hath the power of binding and absolving, how should he need a higher dignity to represent or execute that which is an inferior work in Christ? why should the performance of ordination which is a lower office exalt a Prelat, and not the seldome discharge of a higher and more noble office wch is preaching & administring much rather depresse him? Verily neither the nature, nor the example of ordination doth any way require an imparity betweene the ordainer and the ordained. For what more naturall then every like to produce his like; man to beget man, fire to propagate fire, and in examples of highest opinion the ordainer is inferior to the ordained; for the Pope is not made by the precedent Pope, but by Cardinals, who ordain and consecrate to a higher and greater office then their own.

CHAP. V.

To the Arguments of B. Andrews *and the* Primat.

IT followes here to attend to certaine objections in a little treatise lately printed among others of like sort at *Oxford*, and in the title said to be out of the rude draughts of Bishop *Andrews*. And surely they bee rude draughts indeed, in so much that it is marvell to think what his friends meant to let come abroad such shallow reasonings with the name of a man so much bruited for learning. In the 12 and 23 pages he seemes most notoriously inconstant to himselfe; for in the former place he tels us he forbeares to take

any

any argument of Prelaty from *Aaron*, as being the type of Christ. In the latter he can forbeare no longer, but repents him of his rash gratuity, affirming, that to say, Christ being come in the flesh, his figure in the high Priest ceaseth, is the shift of an Anabaptist; and stiffly argues that Christ being as well King as Priest, was as well fore-resembled by the Kings then, as by the high Priest. So that if his comming take away the one type, it must also the other. Marvellous piece of divinity! and well worth that the land should pay six thousand pound a yeare for, in a Bishoprick, although I reade of no Sophister among the Greeks that was so dear, neither *Hippias* nor *Protagoras*, nor any whom the Socratick schoole famously refuted with out hire. Here we have the type of the King sow'd to the type of the Bishop, lastly to cast a jealousie upon the Crowne, as if the right of Kings, like *Meleager* in the Metamorphosis, were no longer liv'd then the firebrand of Prelaty. But more likely the Prelats fearing (for their own guilty carriage protests they doe feare) that their faire dayes cannot long hold, practize by possessing the King with this most false doctrine, to ingage his power for them, as in his owne quarrell, that when they fall they may fall in a gener all ruine, just as cruell *Tyberius* would wish,

When I dye, let the earth be rouz'd in flames.

But where, O Bishop, doth the purpose of the law set forth Christ to us as a King? That which never was intended in the Law, can never be abolish'd as part thereof. When the Law was made, there was no King: if before the law, or under the law God by a speciall type in any King would foresignifie the future kingdome of Christ, which is not yet visibly come, what was that to the law? The whole ceremoniall law, and types can be in no law else, comprehends nothing but the propitiatory office of Christs Priesthood, which being in substance accomplisht, both law and Priesthood fades away of it selfe, and passes into aire like a transitory vision, and the right of Kings neither stands by any type nor falls. We acknowledge that the civill magistrate weares an autority of Gods giving, and ought to be obey'd as his vicegerent. But to make a King a type, we say, is an abusive and unskilfull speech, and of a morall solidity makes it seeme a ceremoniall shadow. Therefore your typical chaine of King and Priest must unlink. But is not the type of Priest taken away by Christs comming? no saith this famous Protestant Bishop of Winchester; it is not, and he that saith it is, is an Anabaptist. What think ye Readers, do ye not understand him? What can be gather'd hence but that the Prelat would still sacrifice?

fice? conceave him readers, he would mistricate. Their altars indeed were in a fair forwardnesse; and by such arguments as these they were setting up the molten Calfe of their Masse againe, and of their great Hierarch the Pope. For if the type of Priest be not taken away, then neither of the high Priest, it were a strange beheading; and high Priest more then one there cannot be, and that one can be no lesse then a Pope. And this doubtlesse was the bent of his career, though never so covertly. Yet but there was something else in the high Priest besides the figure, as is plain by S. *Pauls* acknowledging him. Tis true that in the 17 of *Deut.* whence this autority arises to the Priest in matters too hard for the secular judge, as must needs be many in the occasions of those times involv'd so with ceremoniall nicetie's, no wonder though it be commanded to enquire at the mouth of the Priests, who besides the Magistrats their collegues had the Oracle of Urim to consult with. And whether the high Priest *Ananias* had not incroach't beyond the limits of his Priestly autority, or whether us'd it rightly, was no time then for S. *Paul* to contest about. But if this instance be able to assert any right of jurisdiction to the Clergy, it must impart it in common to all Ministers, since it were a great folly to seeke for counsell in a hard intricat scruple from a Dunce Prelat, when there might be found a speedier solution from a grave and learned Minister, whom God hath gifted with the judgement of Urim more amply oft-times then all the Prelates together; and now in the Gospell hath granted the privilege of this oraculous Ephod alike to all his Ministers. The reason therefore of imparity in the Priests, being now as is aforesaid, really annull'd both in their person, and in their representative office, what right of jurisdiction soever can be from this place Levitically bequeath'd, must descend upon the Ministers of the Gospell equally, as it findes them in all other points equall. Well then he is finally content to let *Aaron* go. *Eleazar* will serve his turne, as being a superior of superiors, and yet no type of Christ in *Aarons* life time. O thou that would'st winde into any figment, or phantasme to save thy Miter! Yet all this will not fadge, though it be cunningly interpolisht by some second hand with crooks & emendations; Heare then the type of Christ in some one particular, as of entring yearly into the Holy of holies and such like, rested upon the High Priest only as more immediately personating our Saviour: but to resemble his whole satisfactory office all the lineage of *Aaron* was no more then sufficient. And all or any of the Priests consider'd separately without relation to the

highest,

higheſt, are but as a liveleſſe trunk and ſignifie nothing. And this ſhewes the excellence of Chriſts ſacrifice, who at once and in one perſon fulfill'd that which many hunderds of Prieſts many times repeating had anough to foreſhew. What other imparity there was among themſelves, we may ſafely ſuppoſe it depended on the dignity of their birth and family, together with the circumſtances of a carnall ſervice, which might afford many priorities. And this I take to be the ſumme of what the Biſhop hath laid together to make plea for Prelaty by imitation of the Law. Though indeed, if it may ſtand, it will inferre Popedome all as well. Many other courſes he tries, enforcing himſelfe with much oſtentation of endleſſe genealogies, as if he were the man that S. *Paul* forewarnes us of in *Timothy*, but ſo unvigorouſly, that I do not feare his winning of many to his cauſe, but ſuch as doting upon great names are either over-weake, or over ſudden of faith. I ſhall not refuſe therefore to learne ſo much prudence as I finde in the Roman Souldier that attended the croſſe, not to ſtand breaking of legs, when the breath is quite out of the body, but paſſe to that which follows. The Primat of *Armagh* at the beginning of his tractat ſeeks to availe himſelfe of that place in the 66 of *Eſaiah*, I will take of them for Prieſts and Levites, ſaith the Lord; to uphold hereby ſuch a forme of ſuperiority among the miniſters of the Goſpell, ſucceeding thoſe in the law, as the Lords day did the Sabbath. But certain if this method may be admitted of interpreting thoſe propheticall paſſages concerning Chriſtian times in a punctuall correſpondence, it may with equall probability be urg'd upon us, that we are bound to obſerve ſome monthly ſolemnity anſwerable to the new moons, as well as the Lords day which we keepe in lieu of the Sabbath: for in the 23 v. the Prophet joynes them in the ſame manner together, as before he did the Prieſts and Levites, thus. And it ſhall come to paſſe that from one new moone to another, and from one Sabbath to another ſhall all fleſh come to worſhip before me, ſaith the Lord. Undoubtedly with as good conſequence may it be alledg'd from hence, that we are to ſolemnize ſome religious monthly meeting different from the Sabbath, as from the other any diſtinct formality of Eccleſiaſticall orders may be inferr'd. This rather will appeare to be the lawfull and unconſtrain'd ſenſe of the text, that God in taking of them for Prieſts and Levites, will not eſteeme them unworthy though Gentiles, to undergoe any function in the Church, but will make of them a full and perfect miniſtery, as was that of the Prieſts

and Levites in their kinde. And Bishop *Andrews* himselfe to end the controversie, sends us a candid expositiõ of this quoted verse from the 24 page of his said book, plainly deciding that God by those legall names there of Priests and Levites means our Presbyters, and Deacons, for which either ingenuous confession, or slip of his pen we give him thanks, and withall to him that brought these treatises into one volume, who setting the contradictions of two learned men so neere together, did not foresee. What other deducements or analogies are cited out of S. *Paul* to prove a likenesse betweene the Ministers of the Old and New Testament, having tri'd their sinewes I judge they may passe without harme doing to our cause. We may remember then that Prelaty neither hath nor can have foundation in the law, nor yet in the Gospell. which assertion as being for the plainnesse thereof a matter of eye sight, rather then of disquisition I voluntarily omitt, not forgetting to specifie this note againe, that the earnest desire which the Prelates have to build their Hierarchy upon the sandy bottome of the law, gives us to see abundantly the little assurance which they finde to reare up their high roofs by the autority of the Gospell, repulst as it were from the writings of the Apostles, and driven to take sanctuary among the Jewes. Hence that open confession of the Primat before mention'd. Episcopacy is fetcht partly from the patterne of the Old Testament & partly from the New as an imitation of the Old, though nothing can be more rotten in Divinity then such a position as this, and is all one as to say Episcopacy is partly of divine institution, and partly of mans own carving. For who gave the autority to fetch more from the patterne of the law then what the Apostles had already fetcht, if they fetcht any thing at all, as hath beene prov'd they did not. So was *Jeroboams* Episcopacy partly from the patterne of the law, and partly from the patterne of his owne carnality; a parti-colour'd and a parti-member'd Episcopacy, and what can this be lesse then a monstrous? Others therefore among the Prelats perhaps not so well able to brook, or rather to justifie this foule relapsing to the old law, have condiscended at last to a plaine confessing that both the names and offices of Bishops and Presbyters at first were the same, and in the Scriptures no where distinguisht. This grants the remonstrant in the fift Section of his defence, and in the Preface to his last short answer. But what need respect be had whether he grant or grant it not, when as through all antiquity, and even in the loftiest times of Prelaty we finde it granted

ted. *Ierome* the learned'ſt of the Fathers bides not his opinion, that cuſtome only, which the Proverbe cals a tyrant, was the maker of Prelaty; before his audacious workmanſhip the Churches were rul'd in common by the Presbyters. and ſuch a certaine truth this was eſteem'd, that it became a decree among the Papall Canons compil'd by *Gratian*. *Anſelme* alſo of Canturbury, who to uphold the points of his Prelatiſme made himſelfe a traytor to his country, yet commenting the Epiſtles to *Titus* and the *Philippians* acknowledges from the cleerneſſe of the text, what *Ierome* and the Church Rubrick hath before acknowledg'd. He little dreame then that the weeding-hook of reformation would after two ages pluck up his glorious poppy from inſulting over the good corne. Though ſince ſome of our Britiſh Prelates ſeeing themſelves preſt to produce Scripture, try all their cunning, if the New Teſtament will not help them, to frame of their own heads as it were with wax a kinde of Mimick Biſhop limm'd out to the life of a dead Prieſthood. Or elſe they would ſtraine us out a certaine figurative Prelat, by wringing the collective allegory of thoſe ſeven Angels into ſeven ſingle Rochets. Howſoever ſince it thus appeares that cuſtome was the creator of Prelaty being leſſe ancient then the government of Presbyters, it is an extreme folly to give them the hearing that tell us of Biſhops through ſo many ages: and if againſt their tedious muſter of citations, Sees, and ſucceſſions, it be reply'd that wagers and Church antiquities, ſuch as are repugnant to the plaine dictat of Scripture are both alike the arguments of fooles, they have their anſwer. We rather are to cite all thoſe ages to an arraignment before the word of God, wherefore, and what pretending, how preſuming they durſt alter that divine inſtitution of Presbyters, which the Apoſtles who were no various and inconſtant men ſurely had ſet up in the Churches, and why they chooſe to live by cuſtome and catalogue, or as S. *Paul* ſaith by ſight and viſibility, rather then by faith? But firſt I conclude from their owne mouthes that Gods command in Scripture, which doubtleſſe ought to be the firſt and greateſt reaſon of Church-government, is wanting to Prelaty. And certainly we have plenteous warrant in the doctrine of Chriſt to determine that the want of this reaſon is of it ſelfe ſufficient to confute all other pretences that may be brought in favour of it.

CHAP. VI.

That Prelaty was not ſet up for prevention of Schiſme, as it pretended, or if it were, that it performes not what it was firſt ſet up for, but quite the contrary.

YEt becauſe it hath the outſide of a ſpecious reaſon, & ſpecious things we know are apteſt to worke with humane lightneſſe and frailty, even againſt the ſolideſt truth, that ſounds not plauſibly, let us think it worth the examining for the love of infirmer Chriſtians, of what importance this their ſecond reaſon may be. Tradition they ſay hath taught them that for the prevention of growing ſchiſme the Biſhop was heav'd above the Presbyter. And muſt tradition then ever thus to the worlds end be the perpetuall canker-worme to eat out Gods Commandements? are his decrees ſo inconſiderate and ſo fickle, that when the ſtatutes of *Solon*, or *Lycurgus* ſhall prove durably good to many ages, his in 40 yeares ſhall be found defective, ill contriv'd, and for needfull cauſes to be alter'd? Our Saviour and his Apoſtles did not only foreſee, but foretell and forewarne us to looke for ſchiſme. Is it a thing to be imagin'd of Gods wiſdome, or at leaſt of Apoſtolick prudence to ſet up ſuch a government in the tenderneſſe of the Church, as ſhould incline, or not be more able then any other to oppoſe it ſelfe to ſchiſme? it was well knowne what a bold lurker ſchiſme was even in the houſhold of Chriſt betweene his owne Diſciples and thoſe of *Iohn* the Baptiſt about faſting: and early in the Acts of the Apoſtles the noiſe of ſchiſme had almoſt drown'd the proclaiming of the Goſpell; yet we reade not in Scripture that any thought was had of making Prelates, no not in thoſe places where diſſention was moſt rife. If Prelaty had beene then eſteem'd a remedy againſt ſchiſme, where was it more needfull then in that great variance among the Corinthians which S. *Paul* ſo labour'd to reconcile? and whoſe eye could have found the fitteſt remedy ſooner then his? and what could have made the remedy more available, then to have us'd it ſpeedily? and laſtly what could have beene more neceſſary then to have written it for our inſtruction? yet we ſee he neither commended it to us, nor us'd it himſelfe. For the ſame diviſion remaining there, or elſe burſting

ſting forth againe more then 20 yeares after S. *Pauls* death, wee finde in *Clements* Epiſtle of venerable autority written to the yet factious *Corinthians*, that they were ſtill govern'd by Presbyters. And the ſame of other Churches out of *Hermas*, and divers other the ſcholers of the Apoſtles by the late induſtry of the learned *Salmatius* appeares. Neither yet did this worthy *Clement* S. *Pauls* diſciple, though writing to them to lay aſide ſchiſme, in the leaſt word adviſe them to change the Presbyteriall government into Prelaty. And therefore if God afterward gave, or permitted this inſurrection of Epiſcopacy, it is to be fear'd he did it in his wrath, as he gave the Iſraelites a King. With ſo good a will doth he uſe to alter his own choſen government once eſtabliſh'd. For marke whether this rare device of mans braine thus preferr'd before the ordinance of God, had better ſucceſſe then fleſhly wiſdome not counſeling with God is wont to have. So farre was it from removing ſchiſme, that if ſchiſme parted the congregations before, now it rent and mangl'd, now it tag'd. Hereſie begat hereſie with a certaine monſtrous haſte of pregnancy in her birth, at once borne and bringing forth. Contentions before brotherly were now hoſtile. Men went to chooſe their Biſhop as they went to a pitcht field, and the day of his election was like the ſacking of a City, ſometimes ended with the blood of thouſands. Nor this among hereticks only, but men of the ſame beliefe, yea confeſſors, and that with ſuch odious ambition, that *Euſebius* in his eighth book teſtifies he abhorr'd to write. And the reaſon is not obſcure, for the poore dignity or rather burden of a parochial Presbyter could not ingage any great party, nor that to any deadly feud: but Prelaty was a power of that extent, and ſway, that if her election were popular, it was ſeldome not the cauſe of ſome faction or broil in the Church. But if her dignity came by favour of ſome Prince, ſhe was from that time his creature, and obnoxious to comply with his ends in ſtate were they right or wrong. So that in ſtead of finding Prelaty an impeacher of Schiſme or faction, the more I ſearch, the more I grow into all perſwaſion to think rather that faction and ſhe as with a ſpouſall ring are wedded together, never to be divorc't. But here let every one behold the juſt, and dreadfull judgement of God meeting with the audacious pride of man that durſt offer to mend the ordinances of heaven. God out of the ſtrife of men brought forth by his Apoſtles to the Church that beneficent and ever diſtributing office of Deacons, the ſtewards and Miniſters of holy almes,

man

man out of the pretended care of peace & unity being caught in the ſnare of his impious boldneſſe to correct the will of Chriſt, brought forth to himſelfe upon the Church that irreconcileable ſchiſme of perdition and Apoſtaſy, the Roman Antichriſt: for that the exaltation of the Pope aroſe out of the reaſon of Prelaty it cannot be deny'd. And as I noted before that the patterne of the High Prieſt pleaded for in the Goſpel (for take away the head Prieſt the reſt are but a carcaſſe) ſets up with better reaſon a Pope, then an Archbiſhop, for if Prelaty muſt ſtill riſe and riſe till it come to a Primat, why ſhould it ſtay there? when as the catholick government is not to follow the diviſion of kingdomes, the temple beſt repreſenting the univerſall Church, and the High Prieſt the univerſall head; ſo I obſerve here, that if to quiet ſchiſme there muſt be one head of Prelaty in a land or Monarchy riſing from a Provinciall to a nationall Primacy, there may upon better grounds of repreſſing ſchiſme be ſet up one catholick head over the catholick Church. For the peace and good of the Church is not terminated in the ſchiſmeleſſe eſtate of one or two kingdomes, but ſhould be provided for by the joynt conſultation of all reformed Chriſtendome: that all controverſie may end in the finall pronounce or canon of one Arch-primat, or Proteſtant Pope. Although by this meanes for ought I ſee, all the diameters of ſchiſme may as well meet and be knit up in the center of one grand falſhood. Now let all impartiall men arbitrate what goodly inference theſe two mainie reaſons of the Prelats have, that by a naturall league of conſequence make more for the Pope then for themſelves. Yea to ſay more home are the very wombe for a new ſiban tichriſt to breed in; if it be not rather the old force and power of the ſame man of ſin counterfeiting proteſtant. It was not the prevention of ſchiſme, but it was ſchiſme it ſelfe, and the hatefull thirſt of Lording in the Church that firſt beſtow'd a being upon Prelaty; this was the true cauſe, but the pretence is ſtil the ſame. The Prelates, as they would have it thought, are the only mawls of ſchiſme. Forſooth if they be put downe, a deluge of innumerable ſects will follow; we ſhall be all Browniſts, Familiſts, Anabaptiſts. For the word Puritan ſeemes to be quaſht, and all that heretofore were counted ſuch, are now Browniſts. And thus doe they raiſe an evill report upon the expected reforming grace that God hath bid us hope for, like thoſe faithleſſe ſpies, whoſe carcaſſes ſhall perish in the wilderneſſe of their owne confeſſed ignorance, and never taſte the good of reformation. Doe they

keepe

keep away schisme? if to bring a numm and chil stupidity of soul, an unactive blindnesse of minde upon the people by their leaden doctrine, or no doctrine at all, if to persecute all knowing and zealous Christians by the violence of their courts, be to keep away schisme, they keep away schisme indeed; and by this kind of discipline all *Italy* and *Spaine* is as purely and politickly kept from schisme as *England* hath beene by them. With as good a plea might the dead palsy boast to a man, tis I that free you from stitches and paines, and the troublesome feeling of cold & heat, of wounds and strokes; if I were gone, all these would molest you. The Winter might as well vaunt it selfe against the Spring, I destroy all noysome and rank weeds, I keepe downe all pestilent vapours. Yes and all wholesome herbs, and all fresh dews, by your violent & hidebound frost; but when the gentle west winds shall open the fruitfull bosome of the earth thus over-girded by your impeisonment, then the flowers put forth and spring, and then the Spring shall scatter the mists, and the manuring hand of the Tiller shall roote up all that burdens the soile without thank to your bondage. But farre worse then any frozen captivity is the bondage of Prelates, for that other, if it keep down any thing which is good, within the earth, so doth it likewise that which is ill, but these let out freely the ill, and keep down the good, or else keepe downe the lesser ill, and let out the greatest. Be asham'd at last to tell the Parlament ye curbe Schismaticks, when as they know ye cherish and side with Papists, and are now as it were one party with them, and tis said they helpe to petition for ye. Can we believe that your government shalns in good earnest at the petty gnats of schisme, when as we see it makes nothing to swallow the Camel heresie of *Rome*; but that indeed your throats are of the right Pharisaical straine. Where are those schismaticks with whom the Prelats hold such hot skirmish? shew us your acts, those glorious annals which your Courts of loathed memory lately decean'd have left us? those schismaticks I doubt me will be found the most of them such as whose only schisme was to have spoke the truth against your high abominations and cruelties in the Church; this is the schisme ye hate most, the removall of your criminous Hierarchy. A politick government of yours, and of a pleasant conceit, set up to remove those as a pretended schisme, that would remove you as a palpable heresie in government. If the schisme would pardon ye that, she might go jagg'd in as many cuts and slashes as she pleas'd for you. As for the reading of the Church, we have ma-

ny

ny reaſons to thinke it is not that which ye labour to prevent ſo much as the rending of your pontificall ſleeves: that ſchiſme would be the ſoreſt ſchiſme to you, that would be Browniſme and Anabaptiſme indeed. If we go downe, ſay you, as if *Adrians* wall were broke, a flood of ſects will ruſh in. What ſects? What are their opinions? give us the Inventory; it will appeare both by your former proſecutions and your preſent inſtances, that they are only ſuch to ſpeake of as are offended with your lawleſſe government, your ceremonies, your Liturgy, an extract of the Maſſe book tranſlated. But that they ſhould be contemners of publick prayer, and Churches us'd without ſuperſtition, I truſt God will manifeſt it ere long to be as falſe a ſlander, as your former ſlanders againſt the Scots. Noiſe it till ye be hoarſe; that a rabble of Sects will come in, it will be anſwer'd ye, no rabble ſir Prieſt, but a unanimous multitude of good Proteſtants will then joyne to the Church, which now becauſe of you ſtand ſeparated. This will be the dreadfull conſequence of your removall. As for thoſe terrible names of Sectaries and Schiſmaticks which ye have got together, we know your manner of fight, when the quiver of your arguments which is ever thin, and weakly ſtor'd, after the firſt brunt is quite empty, your courſe is to betake ye to your other quiver of ſlander, wherein lyes your beſt archery. And whom ye could not move by ſophiſticall arguing, them you thinke to confute by ſcandalous miſnaming. Thereby inciting the blinder ſort of people to miſlike and deride ſound doctrine and good chriſtianity under two or three vile and hatefull terms. But if we could eaſily indure and diſſolve your doubtieſt reaſons in argument, we ſhall more eaſily beare the worſt of your unreaſonableneſſe in calumny and falſe report. Eſpecially being foretold by Chriſt, that if he our Maſter were by your predeceſſors call'd Samaritan and Belzebub, we muſt not think it ſtrange if his beſt Diſciples in the reformation, as at firſt by thoſe of your tribe they were call'd Lollards and Huſſites, ſo now by you be term'd Puritans, and Browniſts. But my hope is that the people of England will not ſuffer themſelves to be juggl'd thus out of their faith and religion by a miſt of names caſt before their eyes, but will ſearch wiſely by the Scriptures, and look quite through this fraudulent aſperſion of a diſgracefull name into the things themſelves knowing that the Primitive Chriſtians in their times were accounted ſuch as are now call'd Familiſts and Adamites, or worſe. And many on the Prelaticke ſide like the Church of *Sardis* have a name

to

to live, and yet are dead; to be Protestants, and are indeed Papists in most of their principles. This perswaded, this your old fallacy wee shall soone unmask, and quickly apprehend how you prevent schisme, and who are your schismaticks. But what if ye prevent, and hinder all good means of preventing schisme? that way which the Apostles us'd, was to call a councell; from which by any thing that can be learnt from the fifteenth of the *Acts*, no faithfull Christian was debarr'd, to whom knowledge and piety might give entrance. Of such a councell as this every parochiall Consistory is a right homogeneous and constituting part being in it selfe as it were a little Synod, and towards a generall assembly moving upon her own basis in an even and firme progression, as those smaller squares in battell unite in one great cube, the main phalanx, an embleme of truth and stedfastnesse. Whereas on the other side Prelaty ascending by a graduall monarchy from Bishop to Arch-bishop, from thence to Primat, and from thence, for there can be no reason yeilded neither in nature, nor in religion, wherefore, if it have lawfully mounted thus high, it should not be a Lordly ascendent in the horoscope of the Church, from Primate to Patriarch, and so to Pope. I say Prelaty thus ascending in a continuall pyramid upon pretence to perfect the Churches unity, if notwithstanding it be found most needfull, yea the utmost helpe to dearn up the rents of schisme by calling a councell, what does it but teach us that Prelaty is of no force to effect this work which she boasts to be her maister-peice; and that her pyramid aspires and sharpens to ambition, not to perfection, or unity. This we know, that as often as any great schisme disparts the Church, and Synods be proclam'd, the Presbyters have as great right there, and as free vote of old, as the Bishops, which the Canon law conceals not. So that Prelaty if she will seek to close up divisions in the Church, must be forc't to dissolve, and unmake her own pyramidal figure, which she affirmes to be of such uniting power, when as indeed it is the most dividing, and schismaticall forme that Geometricians know of, and must be faine to inglobe, or incube her selfe among the Presbyters; which she hating to do, sends her haughty Prelates from all parts with their fork'd Miters, the badge of schisme or the stampe of his cloven foot whom they serve I think, who according to their hierarchies scrambling still higher and higher in a cone of Prelaty, in stead of healing up the gashes of the Church, as it happens in such pointed bodies meeting, fall to gore one another with their sharpe

ſpires for upper place, and precedence, till the councell it ſelfe prove the greateſt ſchiſme of all. And thus they are ſo farre from hindring diſſention, that they have made unprofitable, and even noyſome the chiefeſt remedy we have to keep Chriſtendom at one, which is by councels: and theſe if wee rightly conſider *Apoſtolick* example, are nothing elſe but generall Presbyteries. This ſeem'd ſo farre from the Apoſtles to think much of, as if hereby their dignity were impair'd, that, as we may gather by thoſe Epiſtles of *Peter* and *Iohn*, which are likely to be lateſt written, when the Church grew to a ſetling, like thoſe heroick patricians of Rome (if we may uſe ſuch compariſon) haſting to lay downe their dictatourſhip, they rejoys't to call themſelves and to be as fellow Elders among their brethren. Knowing that their high office was but as the ſcaffolding of the Church yet unbuilt, and would be but a troubleſome diſfigurement, ſo ſoone as the building was finiſht. But the lofty minds of an age or two after, ſuch was their ſmall diſcerning, thought it a poore indignity, that the high rear'd government of the Church ſhould ſo on a ſudden, as it ſeem'd to them, ſquat into a Presbytery. Next or rather before councels the timelieſt prevention of ſchiſme is to preach the Goſpell abundantly and powerfully throughout all the land, to inſtruct the youth religiouſly, to endeavour how the Scriptures may be eaſieſt underſtood by all men; to all which the proceedings of theſe men have been on ſet purpoſe contrary. But how O Prelats ſhould you remove ſchiſme, and how ſhould you not remove and oppoſe all the meanes of removing ſchiſm? when Prelaty is a ſchiſme it ſelfe from the moſt reformed and moſt flouriſhing of our neighbour Churches abroad, and a ſad ſubject of diſcord and offence to the whole nation at home. The remedy which you alledge is the very diſeaſe we groan under, and never can be to us a remedy but by removing it ſelfe. Your predeceſſors were believ'd to aſſume this preeminence above their brethren only that they might appeaſe diſſention. Now God and the Church calls upon you, for the ſame reaſon to lay it downe, as being to thouſands of good men offenſive, burdenſome, intolerable. Surrender that pledge which unleſſe you fowlely uſurpt it, the Church gave you, and now claimes it againe, for the reaſon ſhe firſt lent it. Diſcharge the truſt committed to you, prevent ſchiſme, and that ye can never do, but by diſcharging your ſelves. That government which ye hold, we confeſſe prevents much, hinders much, removes much; but what is this to the grievances of the Church?

no, but all the peace and unity, all the welfare not of the Church alone, but of the whole kingdome. And if it be ſtill permitted ye to hold, will cauſe the moſt ſad I know not whether ſeparation be anough to ſay, but ſuch a wide gulph of diſtraction in this land as will never cloſe her diſmall gap, untill ye be forc't (for of your ſelve ye wil never do as that Roman *Curtius* nobly did) for the Churches peace & your countries, to leap into the midſt, and be no more ſeen. By this we ſhal know whether yours be that ancient Prelaty which you ſay was firſt conſtituted for the reducement of quiet & unanimity into the Church, for the̅ you wil not delay to prefer that above your own preferment. If otherwiſe, we muſt be confident that your Prelaty is nothing elſe but your ambition, an inſolent preferring of your ſelves above your brethren, and all your learned ſcraping in antiquity even to diſturbe the bones of old *Aaron* and his ſonnes in their graves, is but to maintain and ſet upon our necks a ſtately and ſevere dignity, which you call ſacred, and is nothing in very deed but a grave and reverent gluttony, a ſanctimonious avarice. In compariſon of which, all the duties and dearneſſes which ye owe to God or to his Church, to law, cuſtome, or nature, ye have reſolv'd to ſet at nought. I could put you in mind what counſell *Clement* a fellow laborer with the Apoſtles gave to the Presbyters of *Corinth*, whom the people though unjuſtly ſought to remove. Who among you ſaith he, is noble minded, who is pitifull, who is charitable, let him ſay thus, if for me this ſedition, this enmity, theſe differences be, I willingly depart, I go my wayes, only let the flock of Chriſt be at peace with the Presbyters that are ſet over it. He that ſhall do this, ſaith he, ſhall get him great honour in the Lord, and all places will receave him. This was *Clements* counſell to good and holy men that they ſhould depart rather from their juſt office, then by their ſtay, to ravle out the ſeamleſſe garment of concord in the Church. But I have better counſell to give the Prelats, and farre more acceptable to their eares, this advice in my opinion is fitter for them. Cling faſt to your Pontificall See, bate not, quit your ſelves like Barons, ſtand to the utmoſt for your haughty Courts and votes in Parliament. Still tell us that you prevent ſchiſme, though ſchiſme and combuſtion be the very iſſue of your bodies, your firſt born, and ſet your country a bleeding in a Prelaticall mutiny, to fight for your pompe, and that ill favoured weed of temporall honour that ſits diſhonourably upon your laick ſhoulders, that ye may be fat and fleſhy, ſwoln with high thoughts

and big with miſchievous deſignes, when God comes to viſit upon you all this foreſcore yeares vexation of his Church under your Egyptian tyranny. For certainly of all thoſe bleſſed ſoules which you have perſecuted, and thoſe miſerable ones which you have loſt, the juſt vengeance does not ſleepe.

CHAP. VII.

That thoſe many Sects and Schiſmes by ſome ſuppos'd to be among us, and that rebellion in Ireland, *ought not to be a hindrance, but a haſtning of reformation.*

AS for thoſe many Sects and diviſions rumor'd abroad to be amongſt us, it is not hard to perceave that they are partly the meere fictions and falſe alarmes of the Prelates, thereby to caſt amazements and panick terrors into the hearts of weaker Chriſtians that they ſhould not venture to change the preſent deformity of the Church for fear of I know not what worſe inconveniencies. With the ſame objected feares and ſuſpicions, we know that ſubtle Prelat *Gardner* ſought to divert the firſt reformation. It may ſuffice us to be taught by S. *Paul* that there muſt be ſects for the manifeſting of thoſe that are ſound hearted. Theſe are but winds and ſtawes to try the floting veſſell of our faith whether it be ſtanch and ſayl well, whether our ballaſt be juſt, our anchorage and cable ſtrong. By this is ſeene who lives by faith and certain knowledge, and who by credulity and the prevailing opinion of the age; whoſe vertue is of an unchangeable graine, and whoſe of a ſlight waſh. If God come to trie our conſtancy we ought not to ſhrink, or ſtand the leſſe firmly for that, but paſſe on with more ſtedfaſt reſolution to eſtabliſh the truth though it were through a lane of ſects and hereſies on each ſide. Other things men do to the glory of God, but ſects and errors it ſeems God ſuffers to be for the glory of good men, that the world may know and reverence their true fortitude and undaunted conſtancy in the truth. Let us not therefore make theſe things an incumbrance, or an excuſe of our delay in reforming, which God ſends in us an incitement to proceed with more honour and alacrity. For if there were no oppoſition where were the triall of an unfained goodneſſe and magnanimity? vertue that wavers is not vertue,

are, but vice revolted from it selfe, and after a while returning. The actions of just and pious men do not darken in their middle course; but *Solomon* tells us they are as the shining light, that shineth more and more unto the perfect day. But if we shall suffer the trifling doubts and jealousies of future sects to overcloud the faire beginnings of purpos'd reformation, let us rather fear that another proverb of the same Wisemans be not upbraided to us, that the way of the wicked is as darknesse, they stumble at they know not what. If sects and schismes be turbulent in the unsetl'd estate of a Church, while it lies under the amending hand, it best becomes our Christian courage to think they are but as the throws and pangs that go before the birth of reformation, and that the work it selfe is now in doing. For if we look but on the nature of elementall and mixt things, we know they cannot suffer any change of one kind or quality into another without the struggl of contrariesies. And in things artificiall, seldome any elegance is wrought without a superfluous wast and refuse in the transaction. No Marble statua can be politely carv'd, no fair edifice built without almost as much rubbish and sweeping. Insomuch that even in the spirituall conflict of S. *Pauls* conversion there fell scales from his eyes that were not pericav'd before. No wonder then in the reforming of a Church which is never brought to effect without the fierce encounter of truth and falshood together, if, as it were the splinters and shares of so violent a jousting, there fall from between the shock many fond errors and fanatick opinions, which when truth has the upper hand, and the reformation shall be perfected, will easily be rid out of the way, or kept so low, as that they shall be only the exercise of our knowledge, not the disturbance, or interruption of our faith. As for that which *Barclay* in his image of minds writes concerning the horrible and barbarous conceits of Englishmen in their religion. I deeme it spoken like what hee was, a fugitive Papist traducing the Iland whence he sprung. It may be more judiciously gather'd from hence, that the Englishman of many other nations is least at leisure, and bears a naturall disposition of much reverence and awe towards the Deity; but in his weaknesse and want of better instruction, which among us too frequently is neglected, especially by the meaner sort, turning the bent of his own wits with a scrupulous and easelesse care what he might do to informe himselfe aright of God and his worship, he may fall not unlikely sometimes as any otherland man into superstition

ceith opinion. And rectly if we look at his native towardlinesse in the roughcast without breeding, some nation or other may haply be better compos'd to a naturall civility, and right judgement then he. But if he get the benefit once of a wise and well rectifi'd nurture, which must first come in generall from the godly vigilance of the Church, I suppose that where ever mention is made of countries manners, or men, the English people among the first that shall be prais'd, may deserve to be accounted a right pious, right honest, and right hardy nation. But thus while some stand dallying and deferring to reform for fear of that which should mainly hasten them forward, lest schism and error should encrease, we may now thank our selves and our delayes if instead of schism a bloody and inhumane rebellion be strook in between our slow movings. Indeed against violent and powerfull opposition there can be no just blame of a lingring dispatch. But this I urge against those that discourse it for a maxim, as if the swift opportunities of establishing, or reforming religion, were to attend upon the fleam of state businesse. In state many things at first are crude and hard to digest, which only time and deliberation can supple, and concoct. But in religion wherein is no immaturity, nothing out of season, it goes farre otherwise. The doore of grace turnes upon smooth hinges wide opening to send out, but soon shutting to recall the precious offers of mercy to a nation: which unlesse Watchfulnesse and Zeale two quick-sighted and ready-handed Virgins be there in our behalfe to receive, we loose: and still the ofter we loose, the straiter the doore opens, and the lesse is offer'd. This is all we get by demurring in Gods service. Tis not rebellion that ought to be the hindrance of reformation, but it is the want of this which is the cause of that. The Prelats which boast themselves the only bridlers of schism God knows have been so cold and backward both there and with us to represse heresie and idolatry, that either through their carelessenesse or their craft all this mischiefe is befalln. What can the Irish subject do lesse in Gods just displeasure against us, then revenge upon English bodies the little care that our Prelats have had of their soules. Nor hath their negligence been new in that Iland but ever notorious in Queen *Elizabeths* dayes, as *Camden* their known friend forbeare not to complain. Yet so little are they touch'd with remorce of these their cruelties, for these cruelties are theirs, the bloody revenge of those soules which they have famisht, that whome against our brethren the Scots, who by their upright and loyall

and

and loyall deeds have now bought themselves an honourable name to posterity, whatsoever malice by slander could invent, rage in bo-stility attempt, they greedily attempted, toward these murthrous Irish the enemies of God and mankind, a cursed off-spring of their own connivence; no man takes notice but that they seeme to be very calmely and indifferently affected. Where then should we begin to extinguish a rebellion that hath his cause from the mis-government of the Church, where? but at the Churches reformation, and the removall of that government which perfues and wastes with all good Christians under the name of Schismatickes, but maintains and fosters all Papists and Idolaters as tolerable Christians. And if the sacred Bible may be our light, we are neither without example, nor the witnesse of God himselfe, that the corrupted estate of the Church is both the cause of tumult, and civill warres, and that to stint them, the peace of the Church must first be setl'd. *Now for a long season,* saith *Azariah* to King *Asa*, *Israel hath been without the true God, and without a teaching Priest, and without law: and in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroy'd of nation, and City of City: for God did vex them with all adversity. Be ye strong therefore,* saith he to the reformers of that age, *and let not your hands be weake, for your worke shall bee rewarded.* And in those Prophets that liv'd in the times of reformation after the Captivity often doth God stirre up the people to consider that while establishment of Church matters was neglected, and put off, there was *no peace to him that went out or came in, for I,* saith God, *had set all men every one against his neighbour.* Zechar. 8. But from the very day forward that they went seriously, and effectually about the welfare of the Church, he tels them that they themselves might perceave the sudden change of things into a prosperous and peacefull condition. Haggai 2. But it will here be said that the reformation is a long work, and the miseries of *Ireland* are urgent of a speedy redresse. They be indeed; and how speedy we are, the poore afflicted remnant of our martyr'd countrymen that sit there on the Sea-shore, counting the houres of our delay with their sighs, and the minuts with their falling teares, perhaps with the destilling of their bloody wounds, if they have not quite by this time cast off, and almost curst the vain hope of our founder'd ships, and aids, can best judge how speedy we are to their relefe. But let their succors be hasted, as all need and reason is, and let not therefore the reformation

formation which is the chiefeſt cauſe of ſucceſſe and victory be ſtill procraſtinated. They of the captivity in their greateſt extremities could find both counſell and hands enough at once to build, and to expect the enemies aſſault. And we for our parts a populous and mighty nation muſt needs be faln into a ſtrange plight either of effeminacy, or confuſion, if *Ireland* that was once the conqueſt of one ſingle Earle with his privat forces, and the ſmall aſſiſtance of a petty Kernish Prince, ſhould now take up all the wiſdome and proweſſe of this potent Monarchy to quell a barbarous crew of rebels, whom if we take but the right courſe to ſubdue, that is beginning at the reformation of our Church, their own horrid murders and rapes will ſo fight againſt them, that the very ſutlers and horſe boyes of the Campe will be able to rout and chaſe them without the ſtaining of any Noble ſword. To proceed by other method in this enterprize, be our Captains and Commanders never ſo expert, will be as great an error in the art of warre, as any novice in ſouldierſhip ever committed. And thus I leave it as a declared truth, that neither the feare of ſects no nor rebellion can be a fit plea to ſtay reformation, but rather to puſh it forward with all poſſible diligence and ſpeed.

THE

The ſecond Book.

HOw happy were it for this frail, and as it may be truly call'd, mortall life of man, ſince all earthly things which have the name of good and convenient in our daily uſe, are withall ſo cumberſome and full of trouble if knowledge yet which is the beſt and lightſomeſt poſſeſſion of the mind, were as the common ſaying is, no burden, and that what it wanted of being a load to any part of the body, it did not with a heavie advantage overlay upon the ſpirit. For not to ſpeak of that knowledge that reſts in the contemplation of naturall cauſes and dimenſions, which muſt needs be a lower wiſdom, as the object is low, certain it is that he who hath obtain'd in more then the ſcanteſt meaſure to know any thing diſtinctly of God, and of his true worſhip, and what is infallibly good and happy in the ſtate of mans life, what in it ſelfe evil and miſerable, though vulgarly not ſo eſteem'd, he that hath obtain'd to know this, the only high valuable wiſdom indeed, remembring alſo that God even to a ſtrictneſſe requires the improvment of theſe his entruſted gifts, cannot but ſuſtain a ſore burden of mind, and more preſſing then any ſupportable toil, or waight, which the body can labour under; how and in what manner he ſhall diſpoſe and employ thoſe ſummes of knowledge and illumination, which God hath ſent him into this world to trade with. And that which aggravats the burden more, is, that having receiv'd amongſt his allotted parcels certain pretious truths of ſuch an orient luſtre as no Diamond can equall, which never the leſſe he has in charge to put off at any cheap rate, yea for nothing to them that will, the great Marchants of this world fearing that this coure would ſoon diſcover, and diſgrace the fals glitter of their deceitfull wares wherewith they abuſe the people, like poor Indians with beads and glaſſes,

practize by all means how they may ſuppreſſe the venting of ſuch rarities and ſuch a cheapnes as would undoe them, and turn their traſh upon their hands. Therefore by gratifying the corrupt deſires of men in fleſhly doctrines, they ſtirre them up to perſecute with hatred and contempt all thoſe that ſeek to bear themſelves uprightly in this their ſpiritual factory: which they foreſeeing, though they cannot but teſtify of Truth and the excellence of that heavenly traffick which they bring, againſt what oppoſition, or danger ſoever, yet needs muſt it ſit heavily upon their ſpirits, that being in Gods prime intention and their own, ſelected heralds of peace, and diſpenſers of treaſures ineſtimable without price to them that have no pence, they find in the diſcharge of their commiſſion that they are made the greateſt variance and offence, a very ſword and fire both in houſe and City over the whole earth. This is that which the ſad Prophet *Ieremiah* laments, *Woe is me my mother, that thou haſt born me a man of ſtrife, and contention.* And although divine inſpiration muſt certainly have been ſweet to thoſe ancient profets, yet the irkſomneſſe of that truth which they brought was ſo unpleaſant to them, that every where they call it a burden. Yea that myſterious book of Revelation which the great Evangeliſt was bid to eat, as it had been ſome eye-brightning electuary of knowledge, and foreſight, though it were ſweet in his mouth, and in the learning, it was bitter in his belly; bitter in the denouncing. Nor was this hid from the wiſe Poet *Sophocles*; who in that place of his Tragedy where *Tireſias* is call'd to reſolve K. *Edipus* in a matter which he knew would be grievous, brings him in bemoaning his lot, that he knew more then other men. For ſurely to every good and peaceable man it muſt in nature needs be a hatefull thing to be the diſpleaſer, and moleſter of thouſands; much better would it like him doubtleſſe to be the meſſenger of gladnes and contentment, which is his chief intended buſines, to all mankind, but that they reſiſt and oppoſe their own true happineſſe. But when God commands to take the trumpet and blow a dolorous or a jarring blaſt, it lies not in mans will what he ſhall ſay, or what he ſhall conceal. If he ſhall think to be ſilent, as *Ieremiah* did, becauſe of the reproach and deriſion he met with daily, and *all his familiar friends watcht for his halting* to be reveng'd on him for ſpeaking the truth, he would be forc't to confeſſe as he confeſt, *his word was in my heart as a burning fire ſhut up in my bones, I was weary with forbearing, and could not ſtay.* Which might teach theſe times not ſuddenly to condemn all

things

things that are sharply spoken, or vehemently written, as proceeding out of stomach, virulence and ill nature, but to consider rather that if the Prelats have leav to say the worst that can be said, and doe the worst that can be don, while they strive to keep to themselves to their great pleasure and commodity those things which they ought to render up, no man can be justly offended with him that shall endeavour to impart and bestow without any gain to himselfe those sharp, but saving words which would be a terror, and a torment in him to keep back. For me I have determin'd to lay up as the best treasure, and solace of a good old age, if God vouchsafe it me, the honest liberty of free speech from my youth, where I shall think it available in so dear a concernment as the Churches good. For if I be either by disposition, or what other cause too inquisitive, or suspitious of my self and mine own doings, who can help it? but this I foresee, that should the Church be brought under heavy oppression, and God have given me ability the while to reason against that man that should be the author of so foul a deed, or should she by blessing from above on the industry and courage of faithfull men change this her distracted estate into better dales without the least furtherance or contribution of those few talents which God at that present had lent me, I foresee what stories I should heare within my selfe, all my life after, of discourage and reproach. Timorous and ingratefull, the Church of God is now again at the foot of her insulting enemies: and thou bewailst, what matters it for thee or thy bewailing? when time was, thou couldst not find a syllable of all that thou hadst read, or studied, to utter in her behalfe. Yet ease and leasure was given thee for thy retired thoughts out of the sweat of other men. Thou hadst the diligence, the parts, the language of a man, if a vain subject were to be adorn'd or beautifi'd, but when the cause of God and his Church was to be pleaded, for which purpose that tongue was given thee which thou hast, God listen'd if he could heare thy voice among his zealous servants, but thou wert dumb as a beast; from hence forward be that which thine own brutish silence hath made thee. Or else I should have heard on the other sare, slothfull, and ever to be set light by, the Church hath now overcom her late distresses after the unwearied labours of many her true servants that stood up in her defence; thou also wouldst take upon thee to share amongst them of their joy: but wherefore thou? where canst thou shew any word or deed of thine which might have hasten'd her peace, what ever

thou doſt now talke, or write, or look in the almes of other mens active prudence and zeale. Dare not now to ſay, or doe any thing better then thy former ſloth and infancy, or if thou darſt, thou doſt impudently to make a thrifty purchaſe of bouldneſſe to thy ſelfe out of the painfull merits of other men: what before was thy ſin, is now thy duty to be, abject, and worthleſſe. Theſe and ſuch like leſſons as theſe, I know would have been my Matins duly, and my Even-ſong. But now by this little diligence, mark what a privilege I have gain'd; with good men and Saints to clame my right of lamenting the tribulations of the Church, if ſhe ſhould ſuffer, when others that have ventur'd nothing for her ſake, have not the honour to be admitted mourners. But if ſhe lift up her drooping head and proſper, among thoſe that have ſomething more then wiſht her welfare, I have my charter and freehold of rejoycing to me and my heires. Concerning therefore this way ward ſubject againſt prelaty, the touching whereof is ſo diſtaſtfull and diſquietous to a number of men, as by what hath been ſaid I may deſerve of charitable readers to be credited, that neither envy nor gall hath enterd me upon this controverſy, but the enforcement of conſcience only, and a preventive fear leaſt the omitting of this duty ſhould be againſt me when I would ſtore up to my ſelf the good proviſion of peacefull hours. So leſt it ſhould be ſtill imputed to me, as I have found it hath bin, that ſome ſelf-pleaſing humor of vain-glory hath incited me to conteſt with men of high eſtimation now while green yeers are upon my head, from this needleſſe furniſall I ſhall hope to diſſwade the intelligent and equal auditor, if I can but ſay ſucceſsfully that which in this exigent behoovs me, although I would be heard only, if it might be, by the elegant & learned reader, to whom principally for a while I ſhal beg leav I may addreſſe my ſelfe. To him it will be no new thing though I tell him that if I hunted after praiſe by the oſtentation of wit and learning, I ſhould not write thus out of mine own ſeaſon, when I have neither yet compleated to my minde the full circle of my private ſtudies, although I complain not of any inſufficiency to the matter in hand, or were I ready to my wiſhes, it were a folly to cómit any thing elaborately compos'd to the careleſſe and interrupted liſtening of theſe tumultuous times. Next if I were wiſe only to mine own ends, I would certainly take ſuch a ſubject as of it ſelf might catch applauſe, whereas this hath all the diſadvantages on the contrary, and ſuch a ſubject as the publiſhing whereof might be delayd at pleaſure, and time enough to

pencill it over with all the curious touches of art, even to the perfection of a faultleſſe picture, whenas in this argument the not deferring is of great moment to the good ſpeeding, that if ſolidity have leiſure to doe her office, art cannot have much. Laſtly, I ſhould not chuſe this manner of writing wherin knowing my ſelf inferior to my ſelf, led by the genial power of nature to another task, I have the uſe, as I may account it, but of my left hand. And though I ſhall be fooliſh in ſaying more to this purpoſe, yet ſince it will be ſuch a folly as wiſeſt men going about to commit, have only confeſt and ſo committed, I may truſt with more reaſon, becauſe with more folly to have courteous pardon. For although a Poet ſoaring in the high region of his fancies with his garland and ſinging robes about him might without apology ſpeak more of himſelf then I mean to do, yet for me ſitting here below in the cool element of proſe, a mortall thing among many readers of no Empyreall conceit, to venture and divulge unuſual things of my ſelfe, I ſhall petition to the gentler ſort, it may not be envy to me. I muſt ſay therefore that after I had from my firſt yeeres by the ceaſeleſſe diligence and care of my father, whom God recompence, bin exercis'd to the tongues, and ſome ſciences, as my age would ſuffer, by ſundry maſters and teachers both at home and at the ſchools, it was found that whether ought was impoſ'd me by them that had the overlooking, or betak'n to of mine own choiſe in Engliſh, or other tongue, proſing or verſing, but chiefly this latter, the ſtile by certain vital ſignes it had, was likely to live. But much latelier in the privat Academies of *Italy*, whither I was favor'd to reſort, perceiving that ſome trifles which I had in memory, compos'd at under twenty or thereabout (for the manner is that every one muſt give ſome proof of his wit and reading there) met with acceptance above what was looke for, and other things which I had ſhifted in ſcarſity of books and conveniences to patch up amongſt them, were receiv'd with written Encomiums, which the Italian is not forward to beſtow on men of this ſide the *Alps*, I began thus farre to aſſent both to them and divers of my friends here at home, and not leſſe to an inward prompting which now grew daily upon me, that by labour and intent ſtudy (which I take to be my portion in this life) joyn'd with the ſtrong propenſity of nature, I might perhaps leave ſomething ſo written to aftertimes, as they ſhould not willingly let it die. Theſe thoughts at once poſſeſt me, and theſe other. That if *I* were certain to write as men buy Leaſes, for three lives and downward,

there ought no regard be sooner had, then to Gods glory by the honour and instruction of my country. For which cause, and not only for that I knew it would be hard to arrive at the second rank among the Latines, I apply'd my selfe to that resolution which *Ariosto* follow'd against the perswasions of *Bembo*, to fix all the industry and art I could unite to the adorning of my native tongue; not to make verbal curiosities the end, that were a toylsom vanity, but to be an interpreter & relater of the best and sagest things among mine own Citizens throughout this Iland in the mother dialect. That what the greatest and choycest wits of *Athens*, *Rome*, or modern *Italy*, and those Hebrews of old did for their country, I in my proportion with this over and above of being a Christian, might doe for mine: not caring to be once nam'd abroad, though perhaps I could attaine to that, but content with these British Ilands as my world, whose fortune hath hitherto bin, that if the Athenians, as some say, made their small deeds great and renowned by their eloquent writers, *England* hath had her noble atchievments made small by the unskilfull handling of monks and mechanicks.

Time serves not now, and perhaps I might seem too profuse to give any certain account of what the mind at home in the spacious circuits of her musing hath liberty to propose to her self, though of highest hope, and hardest attempting, whether that Epick form whereof the two poems of *Homer*, and those other two of *Virgil* and *Tasso* are a diffuse, and the book of *Job* a brief model: or whether the rules of *Aristotle* herein are strictly to be kept, or nature to be follow'd, which in them that know art, and use judgement is no transgression, but an inriching of art. And lastly what King or Knight before the conquest might be chosen in whom to lay the pattern of a Christian *Hero*. And as *Tasso* gave to a Prince of *Italy* his choice whether he would command him to write of *Godfrey*'s expedition against the infidels, or *Belisarius* against the Gothes, or *Charlemain* against the Lombards; if to the instinct of nature and the imboldning of art ought may be trusted, and that there be nothing adverse in our climat, or the fate of this age, it haply would be no rashnesse from an equal diligence and inclination to present the like offer in our own ancient stories. Or whether those Dramatick constitutions, wherein *Sophocles* and *Euripides* reigne shall be found more doctrinal and exemplary to a Nation, the Scripture also affords us a divine pastoral Drama in the Song of *Salomon* consisting of two persons and a double *Chorus*, as *Origen* rightly judges.

And

And the Apocalyps of Saint *John* is the majestick image of a high and stately Tragedy, shutting up and interminglinge her solemn Scenes and Acts with a sevenfold *Chorus* of halleluja's and harping symphonies: and this my opinion the grave autority of *Pareus* commenting that booke is sufficient to confirm. Or if occasion shall lead to imitat those magnifick Odes and Hymns wherein *Pindarus* and *Callimachus* are in most thinge worthy, some others in their frame judicious, in their matter most an end faulty: But those frequent songs throughout the law and prophets beyond all these, not in their divine argument alone, but in the very critical art of composition may be easily made appear over all the kinds of Lyrick poesy, to be incomparable. These abilities, wheresoever they be found, are the inspired guift of God rarely bestow'd, but yet to some (though most abuse) in every Nation: and are of power beside the office of a pulpit, to inbreed and cherish in a great people the seeds of vertu, and publick civility, to allay the perturbations of the mind, and set the affections in right tune, to celebrate in glorious and lofty Hymns the throne and equipage of Gods Almightinesse, and what he works, and what he suffers to be wrought with high providence in his Church, to sing the victorious agonies of Martyrs and Saints, the deeds and triumphs of just and pious Nations doing valiantly through faith against the enemies of Christ, to deplore the general relapses of Kingdoms and States from justice and Gods true worship. Lastly, whatsoever in religion is holy and sublime, in vertu amiable, or grave, whatsoever hath passion or admiration in all the changes of that which is call'd fortune from without, or the wily suttleties and refluxes of mans thoughts from within, all these things with a solid and treatable smoothnesse to paint out and describe. Teaching over the whole book of sanctity and vertu through all the instances of example with such delight to those especially of soft and delicious temper who will not so much as look upon Truth herselfe, unlesse they see her elegantly drest, that whereas the paths of honesty and good life appear now rugged and difficult, though they be indeed easy and pleasant, they would then appeare to all men both easy and pleasant though they were rugged and difficult indeed. And what a benefit this would be to our youth and gentry, may be soon guest by what we know of the corruption and bane which they suck in dayly from the writings and interludes of libidinous and ignorant Poetasters, who having scars ever heard of that which is the main consistence

sistence of a true poem, the choys of such persons as they ought to introduce, and what is morall and decent to each one, doe for the most part lap up vitious principles in sweet pills to be swallow'd down, and make the tast of vertuous documents harsh and sour. But because the spirit of man cannot demean it selfe lively in this body without some recreating intermission of labour, and serious things, it were happy for the Common wealth, if our Magistrates, as in those famous governments of old, would take into their care, not only the deciding of our contentious Law cases and brauls, but the managing of our publick sports, and festival pastimes, that they might be, not such as were autoriz'd a while since, the provocations of drunkennesse and lust, but such as may inure and harden our bodies by martial exercises to all warlike skil and performance, and may civilize, adorn and make discreet our minds by the learned and affable meeting of frequent Academies, and the procurement of wise and artfull recitations sweetned with eloquent and gracefull inticements to the love and practice of justice, temperance and fortitude, instructing and bettering the Nation at all opportunities, that the call of wisdom and vertu may be heard every where, as *Salomon* saith, *She crieth without, she uttereth her voice in the streets, in the top of high places, in the chief concours, and in the openings of the Gates.* Whether this may not be, not only in Pulpits, but after another persuasive method, at set and solemn Paneguries, in Theaters, porches, or what other place, or way may win most upon the people to receiv at once both recreation, & instruction, let them in autority consult. The thing which I had to say, and those intentions which have liv'd within me ever since I could conceiv my self any thing worth to my Countrie, I return to crave excuse that urgent reason hath pluckt from me by an abortive and foredated discovery. And the accomplishment of them lies not but in a power above mans to promise; but that none hath by more studious ways endeavour'd, and with more unwearied spirit that none shall, that I dare almost averre of my self, as farre as life and free leasure will extend, and that the Land had once infranchis'd her self from this impertinent yoke of prelaty, under whose inquisitorius and tyrannical duncery no free and splendid wit can flourish. Neither doe I think it shame to covnant with any knowing reader, that for some few yeers yet I may go on trust with him toward the payment of what I am now indebted, as being a work not to be rays'd from the heat of youth, or the vapours of wine, like that which

flows

flows at waſt from the pen of ſome vulgar Rhetorift, or the trencher fury of a riming paraſite, nor to be obtain'd by the invocation of Dame Memory and her Siren daughters, but by devout prayer to that eternall Spirit who can enrich with all utterance and knowledge, and ſends out his Seraphim with the hallow'd fire of his Altar to touch and purify the lips of whom he pleaſes: to this muſt be added induſtrious and ſelect reading, ſteddy obſervation, inſight into all ſeemly and generous arts and affaires, till which in ſome meaſure be compaſt, at mine own peril and coſt I refuſe not to ſuſtain this expectation from as many as are not loath to hazard ſo much credulity upon the beſt pledges that I can give them. Although it nothing content me to have diſclos'd thus much before hand, but that I truſt hereby to make it manifeſt with what ſinall willingneſſe I endure to interrupt the purſuit of no leſſe hopes then theſe, and leave a calme and pleaſing ſolitarynes fed with cherfull and confident thoughts, to imbark in a troubl'd ſea of noiſe and hoars diſputes, put from beholding the bright countenance of truth in the quiet and ſtill air of delightfull ſtudies to come into the dim reflexion of hollow antiquities ſold by the ſeeming bulk, and there be fain to club quotations with men whoſe learning and beleif lies in marginal ſtuffings, who when they have like good ſumpters laid ye down their hors load of citations and fathers at your dore, with a rapſody of who and who were Biſhops here or there, ye may take off their packſaddles, their days work is don, and epiſcopacy, as they think, ſtoutly vindicated. Let any gentle apprehenſion that can diſtinguiſh learned pains from unlearned drudgery, imagin what pleaſure or profoundneſſe can be in this, or what honour to deal againſt ſuch adverſaries. But were it the meaneſt under-ſervice, if God by his Secretary conſcience injoyn it, it were fad for me if I ſhould draw back, for me eſpecially, now when all men offer their aid to help eaſe and enlighten the difficult labours of the Church, to whoſe ſervice by the intentions of my parents and friends I was deſtin'd of a child, and in mine own reſolutions, till coming to ſome maturity of years and perceaving what tyranny had invaded the Church, that he who would take Orders muſt ſubſcribe ſlave, and take an oath withall, which unleſſe he took with a conſcience that muſt retch he muſt either ſtrait perjure, or ſplit his faith, I thought it better to preſerve a blameleſſe ſilence before the ſacred office, of ſpeaking bought, and begun with ſervitude and forſwearing. Howſoever thus Church-outed by the Prelats, hence may appear the

right I have to meddle in these matters, as before, the necessity and constraint appear'd.

CHAP. I.

That Prelaty *opposeth the reason and end of the Gospel three ways, and first in her outward form.*

AFter this digression it would remain that *I* should single out some other reason which might undertake for Prelaty to be a fit and lawfull Church-government; but finding none of like validity with these that have alredy sped according to their fortune, *I* shall adde one reason why it is not to be thought a Church-government at all, but a Church-tyranny, and is at hostile terms with the end and reason of Christs Evangelick ministery. Albeit *I* must confesse to be half in doubt whether *I* should bring it forth or no, it being so contrary to the eye of the world, and the world so potent in most mens hearts, that *I* shall endanger either not to be regarded, or not to be understood. For who is ther almost that measures wisdom by simplicity, strength by suffering, dignity by lowlinesse, who is there that counts it first, to be last, something to be nothing, and reckons himself of great command in that he is a servant? yet God when he meant to subdue the world and help at once, part of that to salvation, and this wholy to perdition, made chois of no other weapons, or auxiliaries then these whether to save, or to destroy. It had bin a small maistery for him, to have drawn out his Legions into army, and flankt them with his thunder; therefore he sent Foolishnes to confute Wisdom, Weaknes to bind Strength, Despisednes to vanquish Pride. And this is the great mistery of the Gospel made good in Christ himself, who as he testifies came not to be minister'd to, but to minister; and must be fulfil'd in all his ministers till his second comming. To goe against these principles S. *Paul* so fear'd, that if he should but affect the wisdom of words in his preaching, he thought it would be laid to his charge, that he had made the crosse of Christ to be of none effect. Whether then Prelaty do not make of none effect the crosse of Christ by the principles it hath so contrary to these, nullifying the power and end of the Gospel, it shall not want due proof, if it want

not

not due belief. Neither shal I stand to trifle with one that will tell me of quiddities and formalities, whether Prelaty or Prelateity in abstract notion be this or that, it suffices me that I find it in his skin, so I find it inseparable, or not ofter otherwise then a Phenix hath bin seen; although I perswade me that whatever faultines was but superficial to Prelaty at the beginning, is now by the just judgment of God long since branded and inworn into the very essence therof. First therefore, if to doe the work of the Gospel Christ our Lord took upon him the form of a servant, how can his servant in this ministery take upon him the form of a Lord? I know *Bilson* hath deciphered us all the galanteries of *Signore* and *Monsignore*, and *Monsieur* as circumstantially as any punctualist of *Castel, Naples*, or *Fountain Bleau* could have don, but this must not so complement us out of our right minds, as to be to learn that the form of a servant was a mean, laborious and vulgar life apteſt to teach; which form Christ thought fittest, that he might bring about his will according to his own principles choosing the meaner things of this world that he might put under the high. Now whether the pompous garb, the Lordly life, the wealth, the haughty distance of Prelaty be those meaner things of the world, wherby God in them would manage the mystery of his Gospel, be it the verdit of common sense. For Christ saith in S. *Iohn, The servant is not greater then his Lord, nor he that is sent greater then he that sent him.* And addes, *If ye know these things, happy are ye if ye doe them.* Then let the prelates well advise, if they neither know, nor do these things, or if they know, and yet doe them not, wherin their happines consists. And thus is the Gospel frustrated by the Lordly form of Prelaty.

CHAP. II.

That the ceremonious doctrin of Prelaty oppoſeth the reaſon and end of the Goſpel.

THat which next declares the heavenly power, and reveales the deep mistery of the Gospel, is the pure simplicity of doctrine accounted the foolishnes of this world, yet crossing and confounding the pride and wisdom of the flesh. And wherin consists this fleshly

fleshly wisdom and pride? in being altogether ignorant of God and his worship? no surely, for men are naturally asham'd of that. Where then? it consists in a bold presumption of ordering the worship and service of God after mans own will in traditions and ceremonies. Now if the pride and wisdom of the flesh were to be defeated and confounded, no doubt, but in that very point wherin it was proudest and thought it self wisest, that so the victory of the Gospel might be the more illustrious. But our Prelats instead of expressing the spirituall power of their ministery by warring against this chief bulwark and strong hold of the flesh, have enter'd into fast league with the principall enemy against whom they were sent, and turn'd the strength of fleshly pride and wisdom against the pure simplicity of saving truth. First, mistrusting to find the autority of their order in the immediat institution of Christ, or his Apostles by the cleer evidence of Scripture, they fly to the carnal supportment of tradition: when we appeal to the Bible, they to the unweildy volumes of tradition. And doe not shame to reject the ordinance of him that is eternal for the pervers iniquity of sixteen hunderd yeers; choosing rather to think truth it self a lyar, then that sixteen ages should be taxt with an error; not considering the general apostasy that was foretold, and the Churches flight into the wildernes. Nor is this anough, instead of shewing the reason of their lowly condition from divine example and command, they seek to prove their high pre-eminence from humane consent and autority. But let them chaunt while they will of prerogatives, we shall tell them of Scripture, of custom, we of Scripture; of Acts and Statutes, still of Scripture, til the quick and pearcing word enter to the dividing of their soules, & the mighty weaknes of the Gospel throw down the weak mightines of mans reasoning. Now for their demeanor within the Church, how have they disfigur'd and defac't that more then angelick brightnes, the unclouded serenity of Christian Religion with the dark overcasting of superstitious coaps and flaminical vestures; wearing on their backs; and, I abhorre to think, perhaps in some worse place the unexpressible Image of God the father. Tell me ye Priests wherfore this gold, wherfore these roabs and surplices over the Gospel? is our religion guilty of the first trespasse, and hath need of cloathing to cover her nakednesse? what doe you else but cast an ignominy upon the perfection of Christs ministery by seeking to adorn it with that which was the poor remedy of our shame. Believe it, wondrous Doctors, all

corporeal resemblances of inward holinesse & beauty are now past; he that will cloath the Gospel now, intimates plainly, that the Gospel is naked, uncomely, that I may not say reproachfull. Do not, ye Church-maskers, while Christ is cloathing upon our barenes with his righteous garment to make us acceptable in his fathers sight, doe not, as ye do, cover and hide his righteous verity with the polluted cloathing of your ceremonies to make it seem more decent in your own eyes. *How beautifull*, saith *Isaiah*, *are the feet of him that bringeth good tidings, that publisheth salvation*! Are the feet so beautifull, and is the very bringing of these tidings so decent of it self? what new decency then can be added to this by your spinstry? ye think by these gaudy glisterings to stirre up the devotion of the rude multitude; ye think so, because ye forsake the heavenly teaching of S. *Paul* for the hellish Sophistry of Papism. If the multitude be rude, the lips of the Preacher must give knowledge, and not ceremonies. And although some Christians be new born babes comparatively to some that are stronger, yet in respect of ceremony which is but a rudiment of the Law, the weakest Christian hath thrown off the robes of his minority, and is a perfect man, as to legal rites. What childrens food there is in the Gospel we know to be no other then the *sincerity of the word that they may grow thereby*. But is heer the utmost of your outbraving the service of God? No. Ye have bin bold, not to set your threshold by his threshold, or your posts by his posts, but your Sacrament, your signe, call it what you will, by his Sacrament, baptizing the Christian infant with a solemne sprinkle, and unbaptizing for your own part with a profane and impious forefinger: as if when ye had layd the purifying element upon his forehead, ye meant to cancel and crosse it out again with a caracter not of Gods bidding. O but the innocence of these ceremonies! O rather the sottish absurdity of this excuse! what could be more innocent then the washing of a cup, a glasse, or hands before meat, and that under the Law when so many washings were commanded, and by long tradition, yet our Saviour detested their customes, though never so seeming harmelesse, and charges them severely that they had transgrest the Commandments of God by their traditions and worshipt him in vain. How much more then must these, and much grosser ceremonies now in force deface the end of Christs coming in the flesh against the flesh, and stifle the sincerity of our new covenant which hath bound us to forsake all carnall pride and wisdom especially in matters of

religion. Thus we see again how Prelaty saying in opposition to the main end and power of the Gospel doth not joyn in that mysterious work of Christ, by lowlines to confound heighs, by simplicity of doctrin the wisdom of the world, but contrariwise hath made it self high in the world and the flesh to vanquish things by the world accounted low, and made it self wise in tradition and fleshly ceremony to confound the purity of doctrin which is the wisdom of God.

CHAP. III.

That Prelatical jurisdiction oppoſeth the reaſon and end of the Goſpel and of State.

THe third and last consideration remains, whether the Prelats in their function doe work according to the Gospel practizing to subdue the mighty things of this world by things weak: which S. *Paul* hath set forth to be the power and excellence of the Gospel, or whether in more likelihood they band themselves with the prevalent things of this world to overrun the weak things which Christ hath made choice to work by: and this will soonest be discern'd by the cours of their jurisdiction. But heer again I find my thoughts almost in suspense betwixt yea and no, and am nigh turning mine eye which way I may best retire, and not proceed in this subject, blaming the ardency of my mind that fixt me too attentively to come thus farre. For Truth, I know not how, hath this unhappinesse fatall to her, ere she can come to the triall and inspection of the Understanding, being to passe through many little wards and limits of the severall Affections and Desires, she cannot shift it, but must put on such colours and attire, as those Pathetick handmaids of the soul please to lead her in to their Queen. And if she find so much favour with them, they let her passe in her own likeneſſe; if not, they bring her into the presence habited and colour'd like a notorious Falshood. And contrary when any Falshood comes that way, if they like the errand she brings, they are so artfull to counterfeit the very shape and visage of Truth, that the Understanding not being able to discern the facts which these inchantresses with such cunning have laid upon the feature some-

times

times of Truth, sometimes of Falshood interchangeably, sentences for the most part one for the other at the first blush, according to the subtle imposture of these sensual mistresses that keep the ports and passages between her and the object. So that were it not for leaving imperfect that which is already said, I should goe neer to relinquish that which is to follow. And because I see that most men, as it happens in this world, either weakly, or falsly princip'd, what through ignorance, and what through custom of licence, both in discours and writing, by what hath bin of late written in vulgar, have not seem'd to attain the decision of this point, I shall likewise assay those wily Arbitresses who in most men have, as was heard, the sole ushering of Truth and Falshood between the sense, and the soul, with what loyalty they will use me in conveying this Truth to my understanding; the rather for that by as much acquaintance as I can obtain with them, I doe not find them engag'd either one way or other. Concerning therfore ecclesial jurisdiction, I find still more controversie, who should administer it, then diligent enquiry made to learn what it is, for had the pains bin taken to search out that, it had bin long agoe enroul'd to be nothing els but a pure tyrannical forgery of the Prelats; and that jurisdictive power in the Church there ought to be none at all. It cannot be conceiv'd that what men now call jurisdiction in the Church, should be other thing then a Christian censorship; and therefore is it most commonly and truly nam'd ecclesiastical censure. Now if the Roman censor a civil function, to that severe assise of surveying and controuling the privatest, and sliest manners of all men and all degrees had no jurisdiction, no courts of plea, or inditement, no punitive force annext, whether it were that to this manner of correction the intanglement of suits was improper, or that the notion of those upright Inquisitors extended to such the most covert and spiritous vices as would slip easily between the wider and more material grasp of Law; Or that it stood more with the Majesty of that office to have no other Serjeants or maces about them but those invisible ones of Terror and shame: Or lastly, were it their feare, lest the greatnes of this autority and honour arm'd with jurisdiction might slep with ease into a tyranny. In all these respects with much more reason undoubtedly ought the censure of the Church be quite devested and difineal'd of all jurisdiction whatsoever. For if the cours of judicature to a political censorship seem either too tedious, or too contentious, much more may it to the discipline of Church

Church whose definitive decrees are to be speedy, but the execution of rigour slow, contrary to what in legal proceedings is most usual, and by how much the lesse contentious it is, by so much will it be the more Christian. And if the censor in his morall episcopy being to judge most in matters not answerable by writ or action could not use an instrument so grosse and bodily as jurisdiction is, how can the minister of Gospel manage the corpulent and secular trial of bill and processe in things meerly spiritual. Or could that Roman office without this juridical sword or saw strike such a reverence of it self into the most undaunted hearts, as with one single dash of ignominy to put all the Senate and Knighthood of *Rome* into a tremble, surely much rather might the heavenly ministery of the Evangel bind her self about with farre more pearcing beams of Majesty and aw by wanting the beggarly help of halings and amercements in the use of her powerful Keies. For when the Church without temporal support is able to doe her great works upon the unforc't obedience of men, it argues a divinity about her. But when she thinks to credit and better her spirituall efficacy, and to win her self respect and dread by strutting in the falſ vizard of worldly autority, tis evident that God is not there; but that her apostolick vertu is departed from her', and hath left her *Key-cold*. Which she perceaving as in a decay'd nature seeks to the outward fomentations and chafings of worldly help, and external flourishes, to fetch, if it be possible, some motion into her extream parts, or to hatch a counterfeit life with the crafty and artificial heat of jurisdiction. But it is observable that so long as the Church in true imitation of Christ can be content to ride upon an Asse carrying her self and her government along in a mean and simple guise, she may be as he is, a Lion of the tribe of *Iuda*, and in her humility all men with loud Hosanna's will confesse her greatnes. But when despising the mighty operation of the spirit by the weak things of this world she thinks to make her self bigger and more considerable by using the way of civil force and jurisdiction, as she sits upon this Lion she changes into an Asse, and instead of *Hosanna's* every man pelts her with stones and dirt. Lastly, if the wisdom of the Romans fear'd to commit jurisdiction to an office of so high esteem and deed as was the censors, we may see what a solecism in the art of policy it hath bin all this while through Christendom to give jurisdiction to ecclesiastical Censure. For that strength join'd with religion abus'd and pretended to ambitious ends must of necessity

breed

breed the heaviest and most quelling tyranny not only upon the necks but even to the souls of men: which if Christian *Rome* had bin so carefull to prevent in her Church, as Pagan *Rome* was in her state, we had not had such a lamentable experience thereof as now we have from thence upon all Christendom. For although I said before that the Church coveting to ride upon the Lionly form of jurisdiction makes a transformation of her self into an Asse, and becomes despicable, that is to those whom God hath enlightn'd with true knowledge; but where they remain yet in the reliques of superstition, this is the extremity of their bondage, and blindnes, that while they think they doe obeisance to the Lordly visage of a Lion, they doe it to an asse, that through the just judgement of God is permitted to play the dragon among them because of their wilfull stupidity. And let England here well rub her eyes, lest by leaving jurisdiction and Church censure to the same persons, now that God hath bin so long medcining her eyesight, she doe not with her overpolitick fetches marre all, and bring her self back again to worship this Asse bestriding a Lion. Having hitherto explain'd, that to ecclesiastical censure no jurisdictive power can be added without a childish and dangerous overight in polity, and a pernicious contradiction in evangelick discipline, as anon more fully; it will be next to declare wherin the true reason and force of Church censure consists, which by this it shall be laid open to the root, so little is it that I fear lest any crookednes, any wrincle or spot should be found in presbyterial government: that if *Bodin* the famous French writer though a papist, yet affirms that the Commonwelth which maintains this discipline will certainly flourish in vertu and piety, I dare assure my self that every true protestant will admire the integrity, the uprightnes, the divine and gracious purposes therof, and even for the reason of it so coherent with the doctrine of the Gospel, besides the evidence of command in Scripture, will confesse it to be the only true Church-government, and that contrary to the whole end and mistery of Christs comming in the flesh a false appearance of the same is exercis'd by Prelaty. But because some count it rigorous, and that hereby men shall be liable to a double punishment, I will begin somwhat higher and speak of punishment. Which, as it is an evil, I esteem to be of two sorts, or rather two degrees only, a reprobat conscience in this life, and hell in the other world. Whatever else men call punishment, or censure is not properly an evil, so it be not an illegall violence, but a saving

med'cin ordain'd of God both for the publik and privat good of man, who consisting of two parts the inward and the outward, was by the eternall providence left under two sorts of cure, the Church and the Magistrat. The Magistrat hath only to deale with the outward part, I mean not of the body alone, but of the mind in all her outward acts, which in Scripture is call'd the outward man. So that it would be helpfull to us if we might borrow such autority as the Rhetoricians by patent may give us, with a kind of Prometheus skill to shape and fashion this outward man into the similitude of a body, and set him visible before us; imagining the inner man only as the soul. Thus then the civill Magistrat looking only upon the outward man (I say as a Magistrat, for what he doth further, he doth it as a member of the Church) if he find in his complexion, skin, or outward temperature the signes and marks, or in his doing the effects of injustice, rapine, lust, cruelty, or the like, sometime he shuts up as in frenetick, or infectious diseases, or confines within dores, as in every sickly estate. Sometimes he shaves by penalty, or mulct, or els to cool and take down those luxuriant humors which wealth and excesse have caus'd to abound. Otherwhiles he sets he cauterizes, he scarifies, lets blood, and finally for utmost remedy cuts off. The patients which mostamend are brought into his hospital are such as are farre gon, and beside themselves (unlesse they be falsly accus'd) so that force is necessary to tame and quiet them in their unruly fits, before they can be made capable of a more humane cure. His general end is the outward peace and wel-fare of the Commonwealth and civill happines in this life. His particular end in every man is, by the infliction of pain, dammage, and disgrate, that the senses and common perceivance might carry this message to the soul within, that it is neither easefull, profitable, nor praiseworthy in this life to doe evill. Which must needs tend to the good of man, whether he be to live or die; and be undoubtedly the first means to a natural man, especially an offender, which might open his eyes to a higher consideration of good and evill, as it is taught in religion. This is seen in the often penitence of those that suffer, who, had they scapt, had gon on sinning to an immeasurable heap, which is one of the extreamest punishments. And this is all that the civill Magistrat, as so being, confers to the healing of mans mind, working only by terrifying plaisters upon the rind & orifice of the sore, and by all outward applications, as the Logicians say, a posteriori, or the effect, and not from the cause: not once touching the

inward

inward bed of corruption, and that hectick disposition to evill, the sourse of all vice, and obliquity against the rule of Law. Which how insufficient it is to cure the soul of man, we cannot better gusse then by the art of bodily phisick. Therfore God to the intent of further healing mans depravd mind, to this power of the Magistrat which contents it self with the restraint of evil doing in the external man, added that which we call censure, to purge it and remove it clean out of the inmost soul. In the beginning this autority seems to have bin plac't, as all both civil and religious rites once were, only in each father of family. Afterwards among the heathen, in the wise men and Philosophers of the age; but so as it was a thing voluntary, and no set government. More distinctly among the Jews as being Gods peculiar, where the Priests, Levites, Profets, and at last the Scribes and Pharises took charge of instructing, and overseeing the lives of the people. But in the Gospel, which is the straitest and the dearest cov'nant can be made betwen God and man, wee being now his adopted sons, and nothing fitter for us to think on, then to be like him, united to him, and as he pleases to expresse it, to have fellowship with him, it is all necessity that we should expect this blest efficacy of healing our inward man to be ministerd to us in a more familiar and effectual method then ever before. God being now no more a judge after the sentence of the Law, nor as it were a schoolmaister of perishable rites, but a most indulgent father governing his Church as a family of sons in their discreet age; and therfore in the sweetest and mildest manner of paternal discipline he hath committed this other office of preserving in healthful constitution the inner man, which may be term'd the spirit of the soul, to his spiritual deputy the minister of each Congregation; who being best acquainted with his own flock, hath best reason to know all the secretest diseases likely to be there; And look by how much the inward man is more excellent and noble then the external, by so much is his cure more exactly, more throughly, and more particularly to be perform'd. For which cause the holy Ghost by the Apostles joyn'd to the minister, as assistant in this great office sometimes a certain number of grave and faithful brethren, (for neither doth the phisitian doe all in restoring his patient, he prescribes, another prepares the receipt, some tend, some watch, some visit;) much more may a minister partly not see all, partly erre as a man; besides that nothing can be more for the mutuall honour and love of the people to their

Paſtor, and his to them, then when in ſelect numbers and courſes they are ſeen partaking, and doing reverence to the holy duties and diſcipline by their ſerviceable, and ſolemn preſence, and receiving honour again from their imployment, not now any more to be ſeparated in the Church by vails and partitions as laicks and unclean, but admitted to wait upon the tabernacle as the righteous Clergy of Chriſt, a choſen generation, a royal Prieſthood to offer up ſpiritual ſacrifice in that meet place to which God and the Congregation ſhall call and aſſigne them. And this all Chriſtians ought to know, that the title of Clergy S. *Peter* gave to all Gods people, till Pope *Higinus* and the ſucceeding Prelates took it from them, appropriating that name to themſelves and their Prieſts only, and condemning the reſt of Gods inheritance to an injurious and alienat condition of Laity, they ſeparated from them by local partitions in Churches, through their groſſe ignorance and pride imitating the old temple: and excluded the members of Chriſt from the property of being members, the bearing of orderly and fit offices in the eccleſiaſtical body, as if they had meant to ſow up that Iewiſh vail which Chriſt by his death on the Croſſe rent in ſunder. Although theſe uſurpers could not ſo preſently over-maiſter the liberties and lawfull titles of Gods freeborn Church, but that *Origen* being yet a lay man expounded the Scriptures publickly, and was therein defended by *Alexander* of Jeruſalem, and *Theoctiſtus* of Cæſarea producing in his behalf divers examples that the privilege of teaching was anciently permitted to many worthy Laymen; And *Cyprian* in his Epiſtles profeſſes he will doe nothing without the advice and aſſent of his aſſiſtant Laicks. Neither did the firſt Nicene councel, as great and learned as it was, think it any robbery to receive in, and require the help and preſence of many learned lay brethren, as they were then calld. Many other autorities to confirm this aſſertion both [illegible] of Scripture and the writings of next antiquity *Goſtelius* hath collected in his notes upon *Cyprian*, whereby it will be evident that the Laity not only by Apoſtolick permiſſion, but by conſent of many the ancienteſt Prelates did participat in Church offices as much as is deſir'd any lay Elder ſhould now do. Sometimes alſo not the Elders alone, but the whole body of the Church is intereſted in the work of diſcipline, as oft as publick ſatisfaction is given by thoſe that have given publick ſcandal. Not to ſpeak now of her right in elections. But another reaſon there is in it, which though religion did not commend to us, yet morall

and civil prudence could not but extol. It was thought of old in Philosophy, that shame or to call it better, the reverence of our elders, our brethren, and friends was the greatest incitement to vertuous deeds and the greatest dissuasion from unworthy attempts that might be. Hence we may read in the Iliad where *Hector* being wisht to retire into the battel, many of his soldiers being routed, makes answer that he durst not for shame, lest the Trojan Knights and Dames should think he did ignobly. And certain it is that where a Terror is thought such a great tickler in a Commonwealth, honourable shame is a farre greater, and has more reason. For where shame is there is fear, but where fear is, there is not presently shame. And if any thing may be done to inbreed in us this generous and Christianly reverence one of another, the very Nurs and Guardian of piety and vertue, it can not sooner be then by such a discipline in the Church, as may use us to have in awe the assemblies of the faithful, & to count it a thing most grievous, next to the grieving of Gods Spirit, to offend those whom he hath put in autority, as a healing superintendence over our lives and behaviours, both to our own happines and that we may not give offence to good men, who without amends by us made, dare not against Gods command hold communion with us in holy things. And this will be accompanied with a religious dred of being outcast from the company of Saints, and from the fatherly protection of God in his Church, to consort with the devil and his angels. But there is yet a more ingenuous and noble degree of honest shame, or call it if you will an esteem, whereby men bear an inward reverence toward their own persons. And if the love of God as a fire sent from Heaven to be ever kept alive upon the altar of our hearts, be the first principle of all godly and vertuous actions in men, this pious and just honouring of our selves is the second, and may be thought as the radical moisture and fountain head, whence every laudable and worthy enterprise issues forth. And although I have giv'n it the name of a liquid thing, yet is it not incontinent to bound it self, as humid things are, but hath in it a most restraining and powerfull abstinence to start back, and glob it self upward from the mixture of any ungenerous & unbeseeming motion, or any foile with it may peril to stain it self. Something I confesse it is to be asham'd of will doing in the presence of any, and to reverence the opinion and the countenance of a good man rather then a bad, fearing most in his sight to offend, goes so farre as almost to be vertuous, yet this is but still the feare

of idolatry, and many such, when they find themselves alone, [illegible] their reputation will compound with other scruples, and come [illegible] close treaty with their dearer vices in secret. But he that holds himself in reverence and due esteem, both for the dignity of Gods stamp upon him, and for the price of his redemption, which he thinks is visibly markt upon his forehead, accounts himselfe both a fit person to do the noblest and godliest deeds, and much better worth then to deject and defile, with such a debasement and such a pollution as sin is, himselfe so highly ransom'd and enobl'd to a new friendship and filiall relation with God. Nor can he fear so much the offence and reproach of others, as he dreads and would blush at the reflection of his own severe and modest eye upon him, if it should see him doing or imagining that which is sinfull though in the deepest secrecy. How shall a man know to do himselfe this right, how to performe this honourable duty of estimation and respect towards his own soul and body? which way will leade him best to this hill top of sanctity and goodnesse above which there is no higher ascent but to the love of God which from this self-pious regard cannot be asunder? no better way doubtlesse then to let him duly understand that as he is call'd by the high calling of God to be holy and pure, so is he by the same appointment ordain'd, and by the Churches call admitted to such offices of discipline in the Church to which his owne spirituall gifts by the example of Apostolick institution have autoriz'd him. For we have learnt that the scornfull terme of Laick, the consecrating of Temples, carpets, and table-clothes, the railing in of a repugnant and contradictive Mount Sinai in the Gospell, as if the touch of a lay Christian who is never the lesse Gods living temple, could profane dead judaisms, the exclusion of Christs people from the offices of holy discipline through the pride of a usurping Clergy, causes the rest to have an unworthy and abject opinion of themselves; to approach to holy duties with a slavish fear, and to unholy doings with a familiar boldnesse. For seeing such a wide and terrible distance between religious things and themselves, and that in respect of a woodden table & the perimeter of holy ground about it, a flagon pot, and a linnen corporal, the Priest adores their lay-ships unhallow'd and unclean, they fear religion with such a fear as loves not, and think the purity of the Gospell too pure for them, and that any uncleannesse is more suitable to their unconsecrated estate. But when every good Christian throughly acquainted

ted with all those glorious privileges of sanctification and adoption which render him more sacred then any dedicated altar or element, shall be restor'd to his right in the Church, and not excluded from such place of spiritual government as his Christian abilities and his approved good life in the eye and testimony of the Church shall preferre him to, this and nothing sooner will open his eyes to a wise and true valuation of himselfe, which is so requisite and high a point of Christianity, and will stirre him up to walk worthy the honourable and grave imployment wherewith God and the Church hath dignifi'd him: not fearing lest he should meet with some outward holy thing in religion which his lay touch or presence might profane, but lest something unholy from within his own heart should dishonour and profane in himselfe that Priestly unction and Clergy-right whereto Christ hath entitl'd him. Then would the congregation of the Lord sooner recover the true likenesse and visage of what she is indeed, a holy generation, a royall Priesthood, a Saintly communion, the houshold and City of God. And this I hold to be another considerable reason why the functions of Church-government ought to be free and open to any Christian man though never so laick, if his capacity, his faith, and prudent demeanour commend him. And this the Apostles warrant us to do. But the Prelats object that this will bring prophanenesse into the Church, to whom may be reply'd, that none have brought that in more then their own irreligious courses; nor more driven holinesse out of living into livelesse things. For whereas God who hath cleans'd every beast and creeping worme, would not suffer S. *Peter* to call them common or unclean, the Prelat Bishops in their printed orders hung up in Churches have proclaim'd the best of creatures, mankind, so unpurifi'd and contagious, that for him to lay his hat, or his garment upon the Chancell table they have defin'd it no lesse heinous in expresse words then to prophane the Table of the Lord. And thus have they by their Canaanitish doctrine (for that which was to the Jew but Jewish is to the Christian no better then Canaanitish) thus have they made common and unclean, thus have they made prophane that nature which God hath not only cleans'd, but Christ also hath assum'd. And now that the equity and just reason is so perspicuous, why in Ecclesiastick censure the assistance should be added of such, as whom not the vile odour of gaine and fees (forbid it God and blow it with a whirlewinde out of our land) but charity, neighbourhood, and duty to Church-government hath call'd together, where could a wise-

man

man with a more equall, gratuitous, and meek examination of any offence that he might happen to commit against Christianity then here? would he prefetre those proud simoniacall Courts? This therefore the Minister assisted attends his heavenly and spirituall cure. Where we shall see him both in the course of his proceeding and first in the excellence of his end from the magistrate farre different, and not more different then excelling. His end is to recover all that is of man both soul and body to an everlasting health: and yet as for worldly happinesse, which is the proper sphere wherein the magistrate cannot but confine his motion without a hideous exorbitancy from law, so little aims the Minister, as his intended scope, to procure the much prosperity of this life, that oft-times he may have cause to wish much of it away, as a diet puffing up the soul with a slimy fleshinesse, and weakning her principall organick parts. Two heads of evill he has to cope with, ignorance and malice. Against the former he provides the daily Manna of incorruptible doctrine, not at those set meales only in publick, but as often as he shall know that each infirmity, or constitution requires. Against the latter with all the branches thereof, not medling with that restraining and styptick surgery which the law uses, not indeed against the malady but against the eruptions, and outermost effects thereof. He on the contrary beginning at the prime causes and roots of the disease sends in those two divine ingredients of most cleansing power to the soul, Admonition & Reproof, besides which two there is no drug or antidote that can reach to purge the mind, and without which all other experiments are but vain, unlesse by accident. And he that will not let these passe into him, though he be the greatest King, as *Plato* affirms, must be thought to remaine impore within, and unknowing of those things wherein his parentesse and his knowledge should most appear. As soon therefore as it may be discern'd that the Christian patient by feeding on them there on meats not allowable, but of evill juice, hath disorder'd his diet, and spread an ill humour through his veins immediatly disposing to sicknesse, the minister as being much nearer both in eye and duty, then the magistrate, speeds him betimes to overtake that diffused malignance with some gentle potion of admonishment: or if ought be obstructed, puts in his opening and discussive confections. This not succeeding after once or twice or oftner, in the presence of two or three his faithfull brethren appointed thereto, he advises him to be more carefull of his dearest health, and what is to that he

forashly hath let down into the divine veſſel of his ſoul Gods temple. If this obtaine not, he then with the counſell of more aſſiſtants who are inform'd of what diligence hath been already us'd, with more ſpeedy remedies layes neerer ſiege to the entrenched cauſes of his diſtemper, not ſparing ſuch fervent and well aim'd reproofs as may beſt give him to ſee the dangerous eſtate wherein he is. To this alſo his brethren and friends intreat, exhort, adjure, and all theſe endeavours, as there is hope left, are more or leſſe repeated. But if, neither the regard of himſelfe, nor the reverence of his Elders and friends prevaile with him, to leave his vitious appetite, then as the time urges, ſuch engines of terror God hath given into the hand of his miniſter as to ſearch the tendereſt angles of the heart: one while he ſhakes his ſtubbornneſſe with racking convulſions nigh diſpaire, other whiles with deadly corroſives he gripes the very roots of his faulty liver to bring him to life through the entry of death. Hereto the whole Church beſeech him, beg of him, deplore him, pray for him. After all this perform'd with what patience and attendance is poſſible, and no relenting on his part, having done the utmoſt of their cure, in the name of God and of the Church they diſſolve their fellowſhip with him, and holding forth the dreadfull ſponge of excommunion pronounce him wip't out of the liſt of Gods inheritance, and in the cuſtody of Satan till he repent. Which horrid ſentence though it touch neither life, nor limme, nor any worldly poſſeſſion, yet has it ſuch a penetrating force, that ſwifter then any chimicall ſulphur, or that lightning which harms not the skin, and rifles the entrails, it ſcorches the inmoſt ſoul. Yet even this terrible denouncement is left to the Church for no other cauſe but to be as a rough and vehement cleanſing medcin, where the malady is obdurat; a mortifying to life, a kind of ſaving by undoing. And it may be truly ſaid, that as the mercies of wicked men are cruelties, ſo the cruelties of the Church are mercies. For if repentance ſent from heaven meet this loſt wanderer, and draw him out of that deep journey wherein he was haſting towards deſtruction, to come and reconcile to the Church, if he bring with him his bill of health, and that he is now cleare of infection and of no danger to the other ſheep, then with incredible expreſſions of joy all his brethren receive him; and ſet before him thoſe perfumed bankets of Chriſtian conſolation; with pretious ointments bathing and fomenting the old and now to be forgotten ſtripes which terror and ſhame had inflicted; and thus with heavenly ſolaces they cheere up

his humble remorſe, till he regain his firſt health and ſolidity. This is the approved way which the Goſpell preſcribes; theſe are the *ſpirituall weapons of holy cenſure*, and miniſteriall *warfare, not carnall,*
Cor. 2. 10. *but mighty through God to the pulling downe of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelfe againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* What could be done more for the healing and reclaiming that divine particle of Gods breathing, the ſoul, and what could be done leſſe? he that would hide his faults from ſuch a wholſome curing as this, and count it a two-fold puniſhment, as ſome do, is like a man that having foul diſeaſes about him, periſhes for ſhame, and the fear he has of a rigorous inciſion to come upon his fleſh. We ſhall be able by this time to diſcern whether Prelaticall juriſdiction be contrary to the Goſpell or no. Firſt therefore the government of the Goſpell being œconomicall and paternall, that is, of ſuch a family where there be no ſervants, but all ſons in obedience, not in ſervility, as cannot be deny'd by him that lives but within the ſound of Scripture, how can the Prelates juſtifie to have turn'd the fatherly orders of Chriſts houſhold, the bleſſed meekneſſe of his lowly roof, thoſe ever open and inviting doores of his dwelling houſe which delight to be frequented with only filiall acceſſes, how can they juſtifie to have turn'd theſe domeſtick privileges into the barre of a proud judiciall court where fees and clamours keep ſhop and drive a trade, where bribery and corruption ſolicits, paltring the free and moneleſſe power of diſcipline with a carnall ſatisfaction by the purſe. Contrition, humiliation, confeſſion, the very ſighs of a repentant ſpirit are there ſold by the penny. Thus undefour'd and unblemiſhable ſimplicity of the Goſpell, not ſhe her ſelfe, for that could never be, but a falſe-whited, a lawnie reſemblance of her, like that ſire-born *Helena* in the fables, made by the ſorcery of Prelats, inſtead of calling her Diſciples from the receit of cuſtome, is now turn'd Publican her ſelf, and gives up her body to a mercenary whoredome under thoſe fornicated cheſt which ſhe cals Gods houſe, and in the ſight of thoſe her altars which ſhe hath ſet up to be ador'd makes merchandize of the bodies and ſouls of men. Rejecting purgatory for no other reaſon, as it ſeems, then becauſe her greedines cannot deferre but had rather uſe the utmoſt extortion of redeemed penances in this life. But becauſe theſe matters could not be thus carri'd without a begg'd and borrow'd force from worldly authority, therefore pelting ſlighting

the deliberat and chosen counsell of Christ in his spirituall government, whose glory is in the weaknesse of fleshly things to triad upon the crest of the worlds pride and violence by the power of spirituall ordinances, hath on the contrary made these her freinds and champions which are Christs enemies in this his high designe, smothering and extinguishing the spirituall force of his bodily weaknesse in the discipline of his Church with the boistrous and carnall tyranny of an undue, unlawfull and ungospellike jurisdiction. And thus Prelaty both in her fleshly supportments, in her carnall doctrine of ceremonie and tradition, in her violent and secular power going quite counter to the prime end of Christs comming in the flesh, that is to revele his truth, his glory and his might in a clean contrary manner then Prelaty seeks to do, thwarting and defeating the great mistery of God, I do not conclude that Prelaty is Antichristian, for what need I? the things themselves conclude it. Yet if such like practises, and not many worse then these of our Prelats, in that great darknesse of the Roman Church, have not exempted both her and her present members from being judg'd to be Antichristian in all orthodoxall esteeme, I cannot think but that it is the absolute voice of truth and all her children to pronounce this Prelaty, and these her dark deeds in the midst of this great light wherein we live, to be more Antichristian then Antichrist himselfe.

The Conclusion.

The mischiefe that Prelaty does in the State.

I Adde one thing more to those great ones that are so fond of Prelaty, this is certain that the Gospell being the hidden might of Christ, as hath been heard, hath ever a victorious power joyn'd with it, like him in the Revelation that went forth on the white Horse with his bow and his crown conquering, and to conquer. If we let the Angell of the Gospell ride on his own way, he doth his proper businesse conquering the high thoughts, and the proud reasonings of the flesh, and brings them under to give obedience to Christ with the salvation of many soule. But if ye turn him out of his rode, and in a manner force him to expresse his irresistible pow-

er by a doctrine of carnall might, as Prelaty is, he will uſe the fleſhly ſtrength which ye put into his hands to ſubdue your ſpirits by a ſervile and blind ſuperſtition, and that againe ſhall hold ſuch dominion over your captive minds, as returning with an inſatiat greedineſſe and force upon your worldly wealth and power wherewith to deck and magnifie her ſelf, and her falſe worſhips, ſhe ſhall ſpoil and havock your eſtates, diſturbe your eaſe, diminiſh your honour, inthraul your liberty under the ſwelling mood of a proud Clergy, who will not ſerve or feed your ſoules with ſpirituall food, look not for it, they have not wherewithall, or if they had, it is not in their purpoſe. But when they have glutted their ingrateſull bodies, at leaſt if it be poſſible that thoſe open ſepulchers ſhould ever be glutted, and when they have ſtuft their Idoliſh temples with the waſteſull pillage of your eſtates, will they yet have any compaſſion upon you, and that poore pittance which they have lett you, will they be but ſo good to you as that raviſher was to his ſiſter, when he had us'd her at his pleaſure, will they but only hate ye and ſo turne ye looſe? no: they will not, Lords and Commons, they will not favour ye ſo much. What will they do then in the name of God and Saints, what will theſe man-haters yet with more deſpight and miſchiefe do? Ile tell ye, or at leaſt remember ye, for moſt of ye know it already. That they may want nothing to make them true merchants of Babylon, as they have done to your ſouls, they will ſell your bodies, your wives, your children, your liberties, your Parlaments, all theſe things, and if there be ought elſe dearer then theſe, they will ſell at an out-cry in their Pulpits to the arbitrary and illegall diſpoſe of any one that may hereafter be call'd a King, whoſe mind ſhall ſerve him to liſten to their bargain. And by their corrupt and ſervile doctrines boring our eares to an everlaſting ſlavery, as they have done hitherto, ſo will they yet do their beſt to repeal and eraſe every line and clauſe of both our great charters. Nor is this only what they will doe, but what they hold as the main reaſon and myſtery of their advancement that they muſt do; be the Prince never ſo juſt and equall to his ſubjects; yet ſuch are their malicious and depraved eyes, that they ſo look on him, & ſo prudently ſtand him, as if he requir'd no other gratitude, or piece of ſervice to the then this. And indeed they ſtand ſo opportunely for the diſturbing or the deſtroying of a ſtate, being a knot of creatures whoſe dignities, means, and preferments have no foundation in the Goſpel, as they themſelves acknowledge, but only in the Princes favour, & to

continue so long to them, as by pleasing him they shall deserve, whence it must needs be they should bend all their intentions, and services to no other ends but to his, that if it should happen that a tyrant (God turn such a scourge from us to our enemies) should come to grasp the Scepter, here were his speare men and his lances, here were his firelocks ready, he should need no other pretorian band nor pensionry then these, if they could once with their perfidious preachments awe the people. For although the Prelats in time of popery were sometimes friendly enough to magnachiarta, it was because they stood upon their own bottom, without their main dependance on the royal nod: but now being well acquainted that the protestant religion, if she will reform her self rightly by the Scriptures, must undresse them of all their guilded vanities, and reduce them as they were at first, to the lowly and equall order of Presbyters, they know it concerns them neerly to study the times more then the text, and to lift up their eyes to the hils of the Court, from whence only comes their help; but if their pride grow weary of this crouching and observance, as ere long it would, and that yet their minds clime still to a higher ascent of worldly honour, this only refuge can remain to them, that they must of necessity contrive to bring themselves and us back again to the Popes supremacy, and this we see they had by fair degrees of late been doing. These be the two fair supporters between which the strength of Prelaty is born up, either of inducing tyranny, or of reducing popery. Hence also we may judge that Prelaty is meer falshood. For the property of Truth is, where she is publickly taught, to unyoke & set free the minds and spirits of a Nation first from the thraldom of sin and superstition, after which all honest and legal freedom of civil life cannot be long absent, but Prelaty whom the tyrant custom begot a natural tyrant in religion, & in state the agent & minister of tyranny, seems to have had this fatal guift in her nativity like another *Midas* that whatsoever she should touch or come neir either in ecclesial or political government, it should turn, not to gold, though she for her part could wish it, but to the drosse and scum of slavery breeding and feeling both in the bodies and the souls of all such as doe not in time with the sovran teracle of sound doctrine provide to fortifie their hearts against her Hierarchy. The service of God who is Truth, her Liturgy confesses to be perfect freedom, but her works and her opinions declare that the service of Prelaty is perfect slavery, and by consequence perfect falshood. Which makes me wonder much that many of the Gentry, studious men, as I heare

should

should engage themselves to write, and speak publickly in her defence, but that I believe their honest and ingenuous natures coming to the Universities to store themselves with good and solid learning, and there unfortunately fed with nothing else, but the scrag-ged and thorny lectures of monkish and miserable sophistry, were sent home again with such a scholastical burre in their throat, as hath stopt and hinderd all true and generous philosophy from entring, crackt their voices for ever with metaphysical gargarisms, and hath made them admire a sort of formal outside men prelatically addicted, whose unchast nd and unwrought minds never yet initiated or subdu'd under the true lore of religion or moral vertu, which two are the best and greatest points of learning, but either slightly train'd up in a kind of hypocritical and hackny course of literature to get their living by, and dazle the ignorant, or els fondly overstudied in useless cõtroversies, except those which they use with all the specious and delusive suttlety they are able, to defend their prelatical Sparta, having a Gospel and Church-government set before their eyes, as a fair field wherin they might exercise the greatest vertu's, and the greatest deeds of Christian entority in mean fortunes and little furniture of this world, which even the sage heathen writers and those old *Fabritii*, and *Curii* well knew to be a manner of working, then which nothing could lik'n a mortal man more to God, who delights most to worke from within himself, and not by the heavy luggage of corporeal instrument, they understand it not, & think no such matter, but admire & dote upon worldly riches, & honours, with an easie & intemperat life, to the bane of Christianity: yet they and their Seminaries shame not to professe, to petition and never lin pealing our eares that unless we fat them like boores, and cramme them as they list with wealth, with Deaneries, and pluralities, with Baronies and stately preferments, all learning and religion will goe underfoot. Which is such a thanklesse, such a beastly plea, and of that odious impudence in Church-men, who should be to us a pattern of temperance and frugal mediocrity, who should teach us to contemn this world, and the gaudy things thereof, according to the promise which they themselves require from us in baptisme, that should the Scripture stand by and be mute, there is not that sect of Philosophers among the heathen so dissolute, no not *Epicurus*, nor *Aristippus* with all his Cyrenaick rout, but would shut his school dores against such greasy sophisters: not any College of Mountebanks, but would think

think scorn to discover in themselves with such a brazen forehead the outragious desire of filthy lucre. Which the Prelats make so little conscience of, that they are ready to fight, and if it lay in their power, to massacre all good Christians under the names of horrible schismaticks for only finding fault with their temporal dignities, their unconscionable wealth and revenues, their cruell autority over their brethren that labour in the word, while they swoune in their luxurious excesse. Openly proclaiming themselvs now in the sight of all men to be those which for a while they sought to cover under sheeps cloathing, ravenous and savage wolves threatning inrodes and bloody incursions upon the flock of Christ, which they took upon them to feed, but now clame to devour as their prey. More like that huge dragon of Egypt breathing out waste, and desolation to the land, unlesse he were dayly bath'd with virgins blood. Him our old patron Saint *George* by his matchlesse valour slew, as the Prelat of the Garter has red in his Collect can tell. And if our Princes and Knights will imitate the fame of so bold champion, as by their order of Knighthood solemnly taken, they vow, farre be it that they should uphold and side with this English Dragon; but rather to doe as indeed their oath binds them, they should make it their Knightly adventure to pursue & vanquish this mighty sailewing'd monster that menaces to swallow up the Land, unlesse her bottomlesse gorge may be satisfi'd with the blood of the Kings daughter the Church; and may, as she was wont, fill her dark and infamous den with the bones of the Saints. Nor will any one have reason to think this as too incredible or too tragical to be spok'n of Prelaty, if he consider well from what a masse of slime and mud, the sloathfull, the covetous and ambitious hopes of Church-promotions and fat Bishopricks she is bred up and nuzzl'd in, like a great Python from her youth, to prove the general poyson both of doctrine and good discipline in the Land. For certainly such hopes and such principles of earth as these wherein she welters from a yong one, are the immediat generation both of a slavish and tyrannous life to follow, and a pestiferous contagion to the whole Kingdom, till like that fenborn serpent she be shot to death with the darts of the sun, the pure and powerful beams of Gods word. And this may serve to describe to us in part, what Prelaty hath bin and what, if she stand, she is like to be toward the whole body of people in *England*. Now that it may appeare how she is not such a kind of evil, as hath any good, or use in it, which many evil have, but a

diſtill'd quinteſſence, a pure elixar of miſchief, peſtilent alike to all. I ſhal ſhew briefly, ere I conclude, that the Prelats, as they are to the ſubjects a calamity, ſo are they the greateſt underminers and betrayers of the Monarch, to whom they ſeem to be moſt favourable. I cannot better liken the ſtate and perſon of a King then to that mighty Nazarite *Samſon*; who being diſciplin'd from his birth in the precepts and the practice of Temperance and Sobriety, without the ſtrong drink of injurious and exceſſive deſires, grows up to a noble ſtrength and perfection with thoſe his illuſtrious and ſunny locks the laws waving and curling about his god like ſhoulders. And while he keeps them about him undiminiſht and unſhorn, he may with the jaw-bone of an Aſſe, that is, with the word of his meaneſt officer ſuppreſſe and put to confuſion thouſands of thoſe that riſe againſt his juſt power. But laying down his head among the ſtrumpet flatteries of Prelats, while he ſleeps and thinks no harme, they wickedly ſhaving off all thoſe bright and waighty treſſes of his laws, and juſt prerogatives which were his ornament and ſtrength, deliver him over to indirect and violent councels, which as thoſe Philiſtims put out the fair, and farre-ſighted eyes of his naturel diſcerning, and make him grinde in the priſon houſe of their ſiniſter ends and practices upon him. Till he knowing this prelatical raſor to have bereft him of his wonted might, nouriſh again his puiſſant hair, the golden beames of Law and Right; and they ſternly ſhook, thunder with rain upon the heads of thoſe his evil counſellors, but not without great affliction to himſelfe. This is the ſum of their loyal ſervice to Kings; yet theſe are the men that ſtil cry the King, the King, the Lords Anointed. We grant it, and wonder how they came to light upon any thing ſo true; and wonder more, if Kings be the Lords Anointed, how they dare thus oyle over and beſmeare ſo holy an unction with the corrupt and putrid oyntment of their baſe flatteries; which while they ſmooth the skin, ſtrike inward and envenom the life blood. What fidelity Kings can expect from Prelats both examples paſt, and our preſent experience of their doings at this day whereon is grounded all that hath bin ſaid, may ſuffice to inform us. And if they be ſuch clippers of regal power and ſhavers of the Laws, how they ſtand affected to the law giving Parliament, your ſelves, worthy Peeres and Commons, can beſt teſtifie; the current of whoſe glorious and immortal actions hath bin only oppos'd by the obſcure and pernicious deſignes of the Prelats; until their inſolence

broke

broke out to such a bold affront, as hath justly immur'd their haughty looks within strong wals. Nor have they done any thing of late with more diligence, then to hinder or break the happy assembling of Parlaments, however needfull to repaire the shatter'd and disjoynted frame of the Common-wealth, or if they cannot do this, to crosse, to disinable, and traduce all Parlamentary proceedings. And this, if nothing else, plainly accuses them to be no lawfull members of the house, if they thus perpetually mutine against their own body. And though they pretend like *Salomons* harlot, that they have right thereto, by the same judgement that *Salomon* gave, it cannot belong to them, whenas it is not onely their assent, but their endeavour continually to divide Parlaments in twain; and not only by dividing, but by all other means to abolish and destroy the free use of them to all posterity. For the which and for all their former misdeeds, wherof this book and many volumes more cannot contain the moytie, I shal move yee Lords in the behalf I dare say of many thousand good Christians, to let your justice and speedy sentence passe against this great malefactor Prelaty. And yet in the midst of rigor I would beseech ye to think of mercy; and such a mercy, I feare I shal overshoot with a desire to save this falling Prelaty, such a mercy (if I may venture to say it) as may exceed that which for only ten righteous persons would have sav'd *Sodom*. Not that I dare advise ye to contend with God whether he or you shal be more merciful, but in your wise esteems to ballance the offences of those peecant Cities with these enormous riots of ungodly mis-rule that Prelaty hath wrought both in the Church of Christ, and in the state of this Kingdome. And if ye think ye may with a pious presumption strive to goe beyond God in mercy, I shall not be one now that would dissuade ye. Though God for lesse then ten just persons would not spare *Sodom*, yet if you can finde after due search but only one good thing in prelaty, either to religion or civil government, to King, or Parliament, to Prince or people, to law, liberty, wealth, or learning, spare her, let her live, let her spread among ye, till with her shadow, all your dignities and honours, and all the glory of the land be darken'd and obscurd. But on the contrary if she be found to be malignant, hostile, destructive to all these, as nothing can be surer, then let your severe and impartial doom imitate the divine vengeance; rain down your punishing force upon this godlesse and oppressing government: and bring such a dead Sea of subversion upon her, that she may never in this Land rise more to afflict the holy reformed Church, and the elect people of God.

The end.

Faults escap't in Printing are here corrected.

PAge 6 line 10. for *reader*, reade it *render*, p. 30. l. 7. after *remain* there wants a *Comma*, p. 34. l. 11. reade it *restrain*. p. 36. *figures*. l. 35. reade it *subscribe*. p. 38 l. 34. reade *wrote*

10

AN ELEGIE VPON THE DEATH OF THE RENOWNED SIR IOHN SVTLIN.

Printed in the Yeare, 1642.

AN ELEGIE

UPON THE

DEATH

OF THE

RENOWNED

SIR

IOHN SVTLIN.

Printed in the Yeare, 1642.

AN ELEGY VPON THE Death of the Renowned, Sr. IOHN SVTLIN.

I Had thought (great King of Poets) thy death muſt
Have rais'd the meaneſt Stationer from the duſt,
Inſpir'd with ſacred raptures every pen,
Dead *Sutlin* living in the mouthes of men,
That from they conſum'd Pile there would have flowne,
Amazing us, more *Phœnixes* then one.

All Presses would have groan'd, and Presse-men too,
Sweat at the thought, how much they had to doe.
Pardon me Reader, if that I did thinke,
The very drops would have wash'd away the Inke:
As when warm'd *Vulcan* to make armes was wonne,
Not for his owne, but for faire *Venus* Sonne.
Such was his ardent and inflam'd desire,
The sweaty streames had almost quench'd the fire.
Nought seene in every towne but watry eyes,
And no booke read but *Sutlins* Elegies.
What not one line, one word, one teare, not any
To sing him dead, who hath eternized many.
What is become of *Davenant*, who alone,
And onely he, is able to bemone
So great a losse, thou too maist praise his wit
With all the skill thou hast, not equall it.
Speake learned *Davenant*, Speake, what was the reason
To praise thy friend, I hope will not prove treason:
Or was thy griefe so great, thou didst conceale
What neither tongue, nor penne can well reveale?
Or art thou dead with him? When a true friend
Is dead, what followes, but the others end.

Vherious

Vberious *Horace* had *Maecenas* died,
Would not have writ, nor sung, but onely cried.
Or if he needs must sing, as well as cry,
H'ad done as Swans doe, onely sing and dy.
I might conclude, since one's so farre hence fled,
And th'other silent, that they both are dead.
Dead to their Country both, the one's not here,
The other present, dares not speake for feare.
Which of these two is surest slave to death,
One breaths not, th'other dares not use his breath.
Pardon, if with the rest, I silent be,
Great *Sutlin*, since all Poets dyed in thee.
That he was valiant, none can better show,
Then can the valiant *Scot* that was his Foe.
That he was full fraught with all humane wit,
Will need no proofe of mine, *Aylava* doth it.
That hee was constant ever unto the end
Aske *Davenant* who was once, and still his freind.
His hundred Horses hooves, doe yet still ring,
His liberall loyalty to his King,
Rip up this fleshy Casket where there lay
Much gold, much silver, but much more of clay.

Nature did never make a piece so rare
Where all the Vertues met, each hath his share.
Some this, some that, should he give all thats best
To one, that one would laugh at all the rest;
That he was noble, generous, open, free,
Is not deny'd, even by his Enemy.
Which might have beene approv'd too, as some say,
Even to the State, had he not runne away.
Ile not maintaine his Faults, if any one
List, may reade these Verses on his Stone.
Whom many thousand Foes could not make fly,
Fled from his Friends to *France*, and there did dye.

FINIS.

To Sir IOHN SVTLIN upon his *Aglaura*: First, a bloody Tragædy, then by the ſaid Sir IOHN, turn'd to a *COMEDIE.*

WHen firſt I read thy Book, me thought each word
Seem'd a ſhort Dagger, and each line a Sword.
Where Women, Men, Good, Bad, Rich, Poore, all dy;
That needs muſt prove a fatall Tragedy.
But when I finde, whom I ſo late ſaw ſlaine,
In thy firſt Booke, in this revive againe:
I cannot but with others much admire,
In humane ſhape a more then earthly Fire.
So when *Prometheus* did informe this Clay,
He ſtole his Fire from heaven. What ſhall I ſay?
Firſt for to kill, and then to life reſtore,
This *Sutlin* did, the Gods can doe no more.

To Sir John Suckling upon his Aglaura: First a bloody Tragedy, then by the said Sir John, turn'd to a COMEDIE.

When first I read thy Book, me thought each word
Seem'd a fiere Dagger, and each line a Sword.
Where Women, Men, Good, Bad, Rich, Poore, all dy;
That needs must prove a finall Tragedy:
But when I finde, whom I lo late saw slaine,
In thy first Booke, in this revive againe:
I cannot but with others much admire,
In humane shape a more then earthly fire.
So when Prometheus did informe his Clay,
He stole his fire from heaven. What shall I say?
First for to kill, and then to life restore,
This Swain did, the Gods can doe no more.

THE ECCLESIASTICALL DISCIPLINE Of the REFORMED CHURCHES In FRANCE

OR,

The ORDER *whereby they are governed.*

Faithfully transcribed into English out of A French Copy.

LONDON:
Printed by E. P. for *Nicholas Bourne*, at his shop at the South Enitance to the Royall Exchange. 1645.

An INDEX of the Chapters of the French Diſcipline, and of the Contents thereof.

OF Miniſtors and Paſtors.	Chap. 1.
Of Schooles.	Chap. 2.
Of Elders and Deacons	Chap. 3.
Of Deaconrie, or the Adminiſtration of the Monies for the poore by the Deacons.	Chap. 4.
Of the Conſiſtory	Chap. 5.
Of the Churches Union.	Chap. 6.
Of Colloques or Conferences.	Chap. 7.
Of Prouinciall Synods.	Chap. 8.
Of Nationall Synodes.	Chap. 9.
Of the holy exerciſes in the Congregation of the Faithfull.	Chap. 10.
Of Baptiſme.	Chap. 11.
Of the Lords Supper.	Chap. 12.
Of Marriage.	Chap. 13.
Particular rules and aduertiſements.	Chap. 14.

Some Principall faults eſcaped in Printing.

Page 6. *In the* 19 *Article line* 2. *for* brought, *read* beſought. *pag.* 7. *Artic* 23. *line* 3. *for a word, read* award. *pag.* 13. *Artic.* 4. *lin.* 11. *read* rents: *As alſo. &c.*

THE.

THE ECCLESIASTICALL DISCIPLINE Of the REFORMED CHVRCHES In FRANCE.

That is to say,

The Order whereby they are Ruled and Governed.

CHAPTER I.

Of Ministers and Pastors.

The first Article.

THE best Rule whereby to proceed in the Election of such as are to bee imployed in the Ministery or Service of the Word of God, is prescribed by the Apostle; and such are with all possible diligence to be examined and inquired into, both concerning their Doctrine, life, and conversation, that thereby it may appeare whether or no they bee fit to

The Second Article.

Such persons as are newly converted, and lately come into the Church, & specially those that have beene Priests or Fryars, may not bee elected or called to the Ministry, without a preceding most carefull and long inquisition and proofe, both of their life and doctrine, tryed and approved for the space of at least two yeares after their Conversion, and averred by good testimonies from those places where they lived. And neither they, nor any other, that is not well knowne, may receive the imposition of hands, without the precedent advice, both of the Provinciall and Nationall Synod.

Artic. 3. If it befall, that some Curat or Bishop doe aspire to the Ministery of the Gospell, he is not to be admitted, unlesse he bee first a true Member of the Church, renounce all livings, benefits, and other profits and dependances of the Roman Church, and make an acknowledgement of all his faults formerly committed, according as by the Consistory shall be advised, and after a long and sufficient experience and tryall of his repentance, and good and godly conversation.

4. The Minister of the Word of God, out of the time of Persecution, during which, and upon urgent necessity he may be elected by three Pastors with the consent of the Consistory of that place, is not to bee received or admitted into this holy Calling and charge, but by a Provinciall Synod, or by an Assembly, called in *France* Colloque, which is to be composed at least of seven Pastors. And in case this number be not found for an Assembly or conference, then there are some of the neighbouring Ministers to bee called to make the said number full: and then he that is to bee elected, is to bee presented with good and valuable testimonies, both from universities and particular Churches, as likewise from the Assembly of that Church where hee most hath lived in.

The examination of him that is thus presented, shall bee made first by propositions and questions out of the Word of God, upon such Texts as shall be given him, one (most necessarily) in French, and the other in Latine, if the Synode or Assembly shall thinke it fit: for each of which Texts, a Terme of foure and twenty houres for his study and preparation shall bee allowed him. And if thereupon he gives satisfaction, then shall he be tryed also by a Chapter of the new Testament, which shall be laid before him in Greeke, to see what skill and profit he hath gotten in Greeke, for his ability to interpret it. And as much is likewise to be done in *Hebrew*, to see whether he is at least able to make good use of good bookes for the sufficient understanding of the Scripture: unto all this is to be added a Tryall of his knowledge and industry in the most necessary parts of Philosophy: all this is to be done kindly and profitably, without affectation, rabbetie, curiositie, and fruitlesse questions.

Lastly he shall make a short confession of his Faith in [illegible]

is to be afterwards examined by way of Diſputation: and if upon this examination he ſhal be found capable: then the company repreſenting vnſtim the duty of his charge whereunto he is called, ſhall declare unto him the power given him in the Name of *Ieſus Chriſt*, both to adminiſter the *Word*, and alſo the Sacraments, after he ſhall have received his full inſtitution and ordination to the Church to which he is ſent, and to which Church ſhall bee withall given advertiſement of his Election, by an act, or ſome letters of the Synode or Aſſembly, ſent, delivered and read by a Paſtor or Ancient.

5. He, whoſe election ſhall be notified to the Church, is to propound, expound, and teach publikely the Word of God three ſeverall Sundayes, without being as yet capable to adminiſter the holy Sacraments, in the hearing of all the People, that he may be obſerved in what manner he teacheth, to which end the people are expreſſely to be advertiſed, that if any man know ſome hinderance or juſt cauſe, for which the election of who ſhall bee thus named, may not be brought to a good end, or the man not be liked, it may be ſignified to the Conſiſtory, who is to heare and underſtand with all patience every mans reaſons to judge thereof. The ſilence of the People, none contradicting, ſhall be taken for an expreſſe conſentment, but in caſe there ariſe any contention, and he that is named ſhould be liked by the Conſiſtory, and diſliked by the people, or by moſt of them, his reception is then to be delayed, and report of all to be made unto the Conference, or Provinciall Synod, to conſider as well the juſtification of him that is named, as of his rejection. And although hee that is named ſhould there be juſtified; yet is he not to be made or given as Paſtor to the People againſt their will, nor to the diſlike, diſpleaſure, and diſcontent of moſt of them: Neither is the Paſtor alſo againſt his owne will to be put into that place, the difference being neceſſarily to bee decided by the Order above ſpecified, at the charges and coſts of the Church that did deſire him.

6. He that ſhall deſire to be choſen to the Miniſtery, ought to receive the charge or place that ſhall be given him, and if he refuſe it, he ſhall bee ſolicited and induced thereunto by convenient and fit exhortations, yet may he not bee conſtrained.

7. The election of Miniſters is to be confirmed by prayers and impoſition of hands, yet nevertheleſſe without any ſuperſtition, but according to the following forme.

The manner of the impoſition of hands, Ordinarily obſerved and kept in the Reformed Churches of France, *in the reception of their Miniſters.*

ALl things heretofore mentioned, having beene well obſerved, two Paſtors expreſſely deputed and appoynted by the Synod or Conference to impoſe the hands on him that hath beene choſen, ſhall come to the place, where

he that is to make the Exhortation, ſhall handle ſhortly of the Inſtitution and excellency of the Miniſtery, alleadging the teſtimonies of the Scripture that are fit and proper to that purpoſe. As to the *Epheſ.* 4 11. *Luk.* 10. 16. *Iob.* 20. 21. 1. *Cor.* 4. 1. 2. *Cor.* 5. 18. and other like places, exhorting and admoniſhing every one to have great care, ſo that both the Miniſter and people performe each their ſeverall duties: the Miniſter in diſcharging ſo much the more carefully his Office, as he doth know it precious & excellent in the ſight of God: & the people in receiving with all honour and reverence the Word of God, announced by him that thus is ſent unto them. After this ſhall be read all what is written in 1. *Timoth.* 3 and *Tit.* 1. where the Apoſtle teacheth what a man a Miniſter ought to be. And that God grant his grace unto him that is elected, well and faithfully to diſcharge his duty, ſome prayer (though but ſhort) is to be made to that purpoſe, where the mentioned Paſtor, ſhal inject and uſe theſe or the like words: *O Lord God we beſeech thee to endow with the guifts and graces of thine holy Spirit this thy Servant, lawfully elected according to the order eſtabliſhed in thy Church, bleſſing and filling him with all neceſſary guifts, well and faithfully to doe and diſcharge his Office and duty to the glory of thy holy name, the edification of thy Church and his owne ſalvation in the calling to which he is here conſecrated and dedicated unto thee by our Paſtor &c.* At that time he that sayeth this Prayer ſtanding at the Chaire or Pulpit, ſhall lay his hands upon the head of him for whom he prayeth meekly kneeling on his knees. The prayer being ended, and the new Paſtor ſtanding up, the two Deputies ſent by the Synod or Colloque, are before all the people to joyne hands with him in ſigne of Fellowſhip. And this manner, with the above mentioned directions are generally and with one accord to be obſerved through all the ſeverall Countries.

8. Thoſe that ſhall be elected or choſen, ſhall ſubſcribe the Confeſſion of Faith, decreed and eſtabliſhed amongſt us, and likewiſe the Eccleſiaſticall Diſcipline, both in the Church where they are elected, and that where they are ſent unto.

9. Miniſters are not to be choſen without appoynting and allotting them a certaine Flocke: and then they are to belong and remaine own to thoſe flocks, which ſhall have beene appoynted for them. Neither may any Church pretend right over a Miniſter by vertue of a particular promiſe made by him, without authority of a Colloque or a Provinciall Synod.

10. Thoſe that ſhall be elected to the Miniſtery, ought to know and underſtand that they are in that Office and charge for all their life-time; except they be lawfully diſcharged or removed for certaine good conſiderations, and the ſame are done by the Provinciall Synod.

11. The charge and duty of Miniſters is chiefely to preach the Goſpel, and to announce and teach the Word of God to their people. They are therefore to be exhorted to forbeare, and abſtaine from all manner of teaching that is either ſtrange, or unfit, and not convenient or meet for edification, and

to apply and conforme themſelves to the ſimplicity and ordinary ſtile of the Spirit of God, being moſt carefull to bring and inſert nothing into their preachings or Sermons that may cauſe the leaſt prejudice to the honour & authority of the holy Scripture; never preaching without taking for the Subject of their whole diſcourſe a Text out of the holy Scripture, which they are to follow uſually and punctually, expoſing thereof as much as they ſhall be able, abſtaining from all unneceſſary amplifications, from all long, extravagant and not occaſioned digreſſions, from a heape and number of common places and paſſages of the Scripture that are not needfull, and from a vaine recitall or narration of divers, ſeverall fruitleſſe expoſitions: not often, but very temperately and adviſedly alleadging the writings of the ancient Doctors; and leſſe yet of prophane Authors and Hiſtories: not handling their doctrine in a Scholaſticall manner, nor with mingling and mincing in of languages: In a word, they are to ſhun all that may ſerve for, or give the leaſt ſuſpition or ſhew of oſtentation. All which things that they may the better be obſerved, all Conſiſtories, Colloques, or Aſſemblies, and Synods, are to be very carefull.

12. The Churches are to be warned to uſe moſt frequently Catechiſing: and the Miniſters are to handle and expound the ſame moſt diligently, by compendious, ſuccinct, ſimple, and familiar queſtions and anſwers, framing and fitting themſelves unto the plainneſſe and rudeneſſe of their people, and not entring into long tedious diſcourſes of common-places. Yea, it is the duty of every Miniſter to Catechiſe every one of his Flocke yearely once or twice; and to exhort every body to yeeld and apply himſelf ſeriouſly and diligently thereunto.

13. Thoſe Miniſters, whom God hath indowed with his grace well to write, are adviſed to performe it in a manner becomming the modeſty of Gods Servants, and the Majeſty of the Word of God: And conſequently to forbeare all manner of writing either ridiculous or injurious: And indeed they ought to keepe the ſame modeſty and Majeſty in their ordinary preaching and teaching. Thoſe that have received ſuch grace well to write, are to be choſen by their ſeverall Countries, that when it commeth to paſſe that ſome Bookes come forth againſt the true Religion, the ſame be ſent unto them to anſwer them; a Colloque or Aſſembly being appoynted in every Country, carefully to take heed, and have an eye unto what ſhall be written and publiſhed, and afterwards to diſtribute and ſend the Copies thereof abroad.

14 Miniſters and Paſtors may not pretend primacy, dominion, or ſway over one another.

15. The Miniſters of one Conſiſtory are to preſide over the ſame by turnes, that none may pretend ſuperiority over his fellow: neither may any one of them beare witneſſe in matters of importance, unleſſe he have firſt communicated it, and acquainted therewith the other Miniſters, his brothers and fellows.

16. The cuſtome that formerly hath beene uſed in ſome places to ſend cer-

tain

taine Miniſters from the Provincial Synods to viſite the Churches, is henceforth quite to be forborne and aboliſhed, the appoynted and now uſed order being ſufficient to take knowledge of ſcandals: and that manner of new Offices and charges, being of a dangerous conſequence, is wholly condemned: as in like manner all names of Superiorities, as ancients of Synods, ſuperintendents and the like, are diſallowed and rejected. Concerning the advertiſements to aſſemble and bring together the Colloques or conferences and Synods, and of matters thereon depending, they are to be directed unto one Church, and not to a certaine Miniſter, or other particular member thereof. And if perhaps (for ſome conſideration or other) they ſhould be directed to ſome one of the Miniſters or ancients, thoſe that receive them, ſhall bring and deliver them to the Conſiſtory, that thereupon adviſe and counſell may be taken.

17. A Miniſter may beſides the holy Miniſtery practiſe neither Phyſicke, nor Law: yet nevertheleſſe he may in charity both give counſell and helpe to thoſe that are ſicke amongſt his flocke and of the neighbouring places; yet ſo that thereby he be not hindred in, or withdrawne from the ſtudies of his holy vocation. Neither is he to draw any profit or gaine by it, unleſſe it be onely in time of trouble and perſecution, when he is not ſuffered to uſe & execute the function of his calling in his Church, and cannot receive from the ſame his entertainment. And thoſe that thus ſhall apply themſelves to the art of Phyſicke, Law, or other diſtraction, are to be admoniſhed to forbeare it, and to addict and give themſelves totally to their employment and ſtudy of the holy Scripture. And the Colloques and Synods are adviſed to proceed according to the order of our Diſcipline, againſt ſuch as ſhall be found diſobedient therein: as alſo thoſe that buſie themſelves in the inſtruction and teaching of children, ſo that thereby they are hindred duly to attend their chief calling. And hereof both the Provinciall Synods, Aſſemblies, conferences and conſiſtories are to be moſt carefull, and even ſo far, as to ſuſpend ſuch Miniſters as be found refractory.

18 The Miniſters are to admoniſh and exhort their people to keepe modeſty and decency in their apparels; they themſelves giving them a good example both in this and all other things; forbearing and ſhunning all bravery and coſtlineſſe both in their owne clothes, and thoſe of their wives and children.

19. Such Princes and Lords that follow the Court, and have or deſire to have a Church in their owne Family, are to be brought to receive the Miniſters from thoſe Churches that are duly and truly reformed, and where there are more then one Miniſter, with a ſufficient aſſurance of their lawfull calling, and with the leave of the Aſſemblies or Synods: and thoſe Miniſters are principally to ſigne the Confeſſion of Faith of the Churches of this Kingdome, and alſo the Eccleſiaſticall Diſcipline. And that the preaching of the Word of God may be the more fruitfull, they ſhall be prayd alſo, that it would pleaſe them to cauſe a Conſiſtory to be dreſſed and eſtabliſhed in every one Family, compoſed of the Miniſter and of the moſt honeſt and approved men thereof, which

ſhall be choſen and made Ancients and Deacons, in a ſufficient number. By which Conſiſtory all ſcandals and vices may be repreſſed in the ſaid Family, and the common Diſcipline of the Churches kept and entertained. Moreover thoſe Miniſters are alſo to aſſiſt (as much as they can) at the Provinciall Synods: to which end, that church that is to call the ſaid Synod together, ſhall be charged to ſummon and call alſo the ſaid Miniſters thereunto. Eſpecially ſhall the ſaid Miniſters, or ſome of them (according as they ſhall be deputed by the reſt) come to and aſſiſt at the Nationall Synods: and with them are alſo to come along ſome Ancients by whom the ſaid Synods may be informed of their life and converſation; and when many of them ſhould come together, then none of them may pretend preheminency or domination over the others, according to the Article of the Diſcipline. And when the ſaid Princes and Lords keepe their reſidence or abode in their houſes or other places, where Churches are already eſtabliſhed; They are to be beſought (to prevent all diviſions) to be pleaſed, that the Church of their family be united and joyned with the Church of that place, to make together but one Church; according as ſhall be adviſed by a kind and amiable conference of the Miniſters on the one and the other ſide, to doe therein what ſhall be found moſt expedient.

20 It ſhall not be lawfull for a Paſtor to forſake his Flocke without leave of the Colloque or Conference, or the Provinciall Synod of the Church, unto which he hath beene ordained.

21. He that forſaketh and abandoneth the Miniſterie, if hee doe not repent and returne to the charge God hath committed unto him, ſhall at laſt be excommunicated by the Provinciall Synod.

22. Miniſters ought not to be vagabonds, nor to have liberty by their owne authority to intrude or thruſt themſelves where they liſt.

23. The Miniſter that ſhall have intruded into a place, though he ſhould be liked & approved of by the people, ſhall not be approved by the neighbouring or other Miniſters: but notice of his cauſe ſhall be given unto, and a ward given by the Colloque or Provinciall Synode.

24. The Miniſter of one Church ſhall not preach in an other without the conſent of the Miniſter thereof, unleſſe it be in his abſence, In which caſe it belongeth to the Conſiſtorie to give him authority for it. And if the Flocke is either by perſecution or other troubles diſperſed, Then the Miniſter that is a ſtranger amongſt them, is to endeavour to gather, and bring together ſome Deacons and Antients to get their conſent: but if he cannot doe it, He ſhall then have permiſſion to preach, and ſo to bring the Flock againe together.

25. Miniſters ſhall not be ſent from other Churches without Authenticall Letters, or other ſufficient teſtimonies of thoſe places, they are ſent from, which they ſhall deliver to the hands of the Conſiſtorie of the place they are ſent unto, there to be carefully kept and to remaine.

26. No Miniſter pretending either to be by his Church forſaken or other-

wiſe perſecuted, ſhall (upon that pretence) be received by another Church, unleſſe he bring and ſhew with all good teſtimonies, whereby it doth appeare before the Conference or Synod, in what manner he hath lived and behaved himſelfe, that thereupon his cauſe may be conſidered and decided by the wiſedome of the ſaid Colloque or Provinciall Synod, whom it is to be remitted unto.

27. When a Miniſter findes himſelfe deſtitute of a Church, having either duely obtained leave, or being otherwiſe diſmiſſed and diſcharged from that hee did ſerve, it ſhall belong to the Conference or Synod of the Countrie to provide another Church for him, within the ſpace of a moneth: And if in that time he cannot be provided by the ſaid Colloque or Provinciall Synod where he did ſerve under, hee then ſhall have his freedome to provide himſelfe of a Church out of that Country, [whereſoever God ſhall give him meanes, according to the order of the Diſcipline.

28. Authority is granted to the Provinciall Synodes, to make exchange of Miniſters for certaine conſiderations, their Churches being firſt heard, and their reaſons well and duely examined and weighed. But in caſe of variance or diſſenſion, the matter ſhall be decided at the Nationall Synod, mean-time nothing innovated.

29. When a Miniſter ſhould be preſented, or for ſome other reaſon not be able to execute his charge in the Church, which he is appointed for, then may he be ſent by the ſaid Church to ſome other place: or a change may be made of him for ſome other for a certaine time, with the conſent and liking of the Churches. But in caſe the Miniſter will not obey the judgement, and the deſire of the two Churches, then is he to repreſent the reaſons of his refuſall unto the Conſiſtorie, that the validity thereof may there be pondered, judged and decided. And if they be not found valuable or admittable, and yet nevertheleſſe the Miniſter did perſever in rejecting the ſaid place, then the difference ſhall be put off and reported unto the next Provinciall Synode, or to the Colloque, if the ſaid two Churches are or belong under the ſame Colloque or Conference.

30. The Miniſters with their good will, may be lent by the Conſiſtory, according as the edification of the Church may require: but the ſaid loane is not to be made without the advice of two or three Miniſters, or of the Colloque, in caſe it be for a longer time then ſix moneths.

31. The Miniſters thus lent ſhall returne into the power of the Churches, from whence they came, as ſoone as the time of the loane ſhall be expired.

32. And if the Church ſhould not redemand or call backe their Miniſter within a yeare after the terme of the loane expired; then ſhall the Miniſter (in caſe he doe give his conſent) belong and remaine to that Church hee was lent unto. But if he doe not conſent, hee then is to yeeld and remit himſelfe unto the advice of the Conference or Synod of the Church to which he

And this rule and direction is likewiſe to ſerve for thoſe Miniſters, who becauſe of perſecution, have betaken themſelves to other Churches; If after the perſecution is paſt, they be not redemanded backe againe by the Churches they ſerved before, within the ſpace of a yeare, to commence after the advertiſement given by the ſaid Miniſter to their ſaid former Churches.

33. He, that being deſtitute of a Church (by reaſon he could not be imployed within the Country) ſhall be lent to ſome Church out of that Country by the Aſſembly or conference untill the time of the Synod of that Province, if he be not imployed and placed by the ſaid Synod within the Province, ſhall remaine Miniſter to the Church, which he hath beene lent unto, if both he and the Church alſo give their conſent.

34. To the end, that the Flocks may performe their duty towards their Paſtors, which they are obliged unto by the Word of God, and that no occaſion of diſpleaſure and diſcontent be given unto the Paſtors to forſake them, the Flocks are to be admoniſhed to beſtow and furniſh them with all neceſſaries.

35. The better to prevent the ingratitude of ſuch as have beene found to uſe their Paſtors unworthily, it is ordered, and to be obſerved, that a quarter of the yearely penſion promiſed and appoynted unto them, ſhall be advanced and payd aforehand.

36. And whereas it may be feared that in time to come (by reaſon of ſome ill offices) there might be occaſioned ſome diſſipation and waſting, or other unthriftineſſe in the Churches: Therefore thoſe that ſhall be choſen to governe the action of the conferences, are to enquire of the ancients or Elders of every Church, what wages and entertainment they give to their Miniſters, and what care and diligence is uſed to pay their appoyntment, to the end, that by the ſaid conferences authority order be taken accordingly.

37. When neceſſary ſupply ſhall be denyed to the Paſtor, and he ſhall have made thereof his complaint and remonſtrance, and three months ſhall be expired after it, without reparation, it ſhall then be lawfull for the ſaid Paſtor to apply and engage himſelfe to an other Church, with the knowledge and adviſe of the conference, or Provinciall Synod; and, in caſe of moſt urgent neceſſity, the conference or Synod may ſhorten the ſaid terme of three moneths: Yea neceſſity preſſing, and three moneths being paſt without ſupplying and and giving the ſaid Paſtor ſatisfaction, though he have made his complaint, and deſired to have his liberty; It ſhall then ſuffice for him to call into his conſiſtory two Miniſters that dwell neareſt, and not be bound to expect the adviſe of any other Aſſembly or Synod, unleſſe ſome of the ſaid conferences be already called together in the ſame moneth, to which he might retyre.

38. In the knowledge and judgement that ſhall be taken and given of the unthankfulneſſe upon the Miniſters complaint, all circumſtances ought prudently to be conſidered and pondered, where eſpeciall regard ſhall be had as well of the poverty of the Churches as of the meanes and riches of him that makes the complaint, to the end that the courſe, therein to be taken, may be directed, as the glory of God, the edification of the Church, and the honour of the Paſtor and Miniſter doth require.

39. The Church that ſhall be found unthankfull, ſhall not be provided with another Miniſter before full ſatisfaction be firſt given of what is due to him that hath ſerved therein.

40. The Miniſters that are rich and have good meanes of their own to live, may nevertheleſſe take wages of their Flocks: Yea it is fit that they receive ſome for conſequence ſake, and to prevent and ſhun all prejudices, they otherwiſe might cauſe to other Miniſters and Churches. But they are withall to be exhorted, to make ſuch uſe thereof, both as the neceſſity of the Churches, and charity ſhall require.

41. It ſhall not be free nor lawfull to any Paſtor to have poſſeſſion of any inheritance under the title of Paſtor: but if the penſion or part thereof ſhould be aſſigned upon ſome poſſeſſion, rents or revenue, the ſame ſhall be managed by the Deacons, or other perſons by the Church thereunto committed and deputed; By whoſe hands the Miniſter ſhall receive his penſion, ſo that all ſuſpition of avarice be taken away, and that by ſuch worldly cares he may not be diſtracted and led away from his charge and Office.

42. The Church, in whoſe ſervice a Miniſter doth finiſh his dayes, ſhall take care of his widdow and children: And if the ſaid Church be not able, then the care thereof belongeth to the Province or County.

43. Miniſters ſhall be ſubject to be cenſured, reprehended and puniſhed.

44. The Office and duty of Miniſters is to rule and governe both themſelves, and their Flocks, great and ſmall, of what condition and quality ſoever they be, by the Word of God and the Eccleſiaſticall Diſcipline. But it belongeth alſo to the Magiſtrate to be watchfull over all ſtates, and even alſo over the *Miniſters*, and to take heed, whether or no they walke rightly in their vocation. And therefore if they doe amiſſe, the *Magiſtrate* ſhall cauſe them to be admoniſhed of their duty, according to the Eccleſiaſticall Diſcipline, either in the conſiſtories, conferences or Synods; unleſſe their faults deſerve other puniſhment by the Lawes, the knowledge whereof belongeth properly to the *Magiſtrate*.

45. Such *Miniſters* as teach ill Doctrine, and, having beene ſufficiently warned, not deſiſt and forbeare ſhall be depoſed: *Item* thoſe that are not obedient unto the holy admonitions taken out of the Word of God, repreſen-

ted

ted to them by the consistory: Those likewise that lead a scandalous life: Those that are convicted of Heresie, Schisme, Rebellion against the Ecclesiasticall Order, publicke Blasphemy, deserving civill and criminall punishment, Simony, and other corruption by presents, and guifts, and underhand dealing for getting another mans Office, leaving and forsaking of their Flocke without leave or other just and lawfull occasion, Falsehood, Treachery, Perjury, Uncleanneſse and Whoredome, Theft, Drunkenneſse, Beating, or Fightings worthy to be punished by the Lawes, Usury, all plays forbidden by the Lawes and that otherwise are scandalous, Dauncing and the like disorders, and looseneſse of Conversation, Crimes of civill infamy, Crimes that in any other person deserve separation from the Church, and also such as shall be found totally insufficient to performe their charge.

46. On the contrary, those that are become and found unfit or uncapable to execute their Office, meerely by reason of old age, sickeneſse or some such other inconvenience or mishap, are by no meanes to be deposed, but rather being kept in the honour of their calling, they shall be recommended to their Churches for their maintenance; and another shall be provided and appointed to exercise their duty.

47. All vices that are scandalous and punishable by the Magistrate, as Murther, high Treason, and other Crimes, that doe redound to the great dishonour, disgrace and scandall of the Church, deserve that the Minister (being guilty of any one) be deposed, though he not onely committed the same before he was elected, but also in the time of his ignorance. And this is to be observed in case that remaining in the Ministery, he bring more scandall then edification to the Church; whereof the Synods are to take knowledge and judge.

48. If a Minister be convicted of notorious and enormous Crimes, he is speedily to be deposed by the consistory, who for that end is to call the assistance of the Colloque or conference: or in want thereof, two or three other *Ministers*, that are no wayes suspected. And if the Delinquent should take exception, or complaine against the testimonies of the calumny, then is the cause to be brought before the Provinciall Synod. And if a *Minister* hath preached Hereticall Doctrine, he is to be speedily suspended by the consistory, the conference, or two or three *Ministers*, to that end called together, as above said, untill the Provinciall Synod determine the businesse; meane while any sentence of suspension shall remaine fast and in force (notwithstanding his appeale to the contrary) untill the finall decision.

49. The causes of such a deposing need not to be declared unto the people, unlesse necessity doe require it, whereof those that have decreed and ordered the said deposition, are to judge.

50. The Nationall Synods ought to be advertiſed by the Provinciall Aſſemblies, and Synods, of ſuch as are depoſed, leaſt they might otherwiſe be there received and admitted.

51. Miniſters depoſed for death-meriting or infamous Crimes, ſhall never be readmitted againe into their charges, what acknowledgement ſoever they make; as for thoſe that have committed ſlighter faults, they upon their acknowledgement and ſubmiſſion may be received againe by the Nationall Synod, but ſo that they ſerve in ſome other Province, or County; and otherwiſe not at all.

52. The Roamers, that is to ſay, thoſe that have not any calling, but doe furre and thruſt themſelves into the Miniſtery, ſhall be put and kept downe: and whatſoever by a Provinciall Synod ſhall be ordained about them, and concerning the interdiction and inhibition in the Miniſtery, ſhall have the ſame force, as if it had beene ordained by a Nationall Synod.

53. Thoſe that be declared Roamers, Apoſtates, Hereticks, Schiſmaticks, ſhall ſo be denounced throughout all the Churches: that every Church may be aware of them, and the Catalogue of their names ſhall be brought from the Provinciall, to the Nationall Synods.

54. Thoſe that by the adviſe of the Provinciall Synods, are put into the number of Roamers, ſhall not be blotted out againe, unleſſe it be done by the adviſe of a Nationall Synod.

55. Thoſe that thruſt themſelves into the Miniſtery in Countries and places, where the preaching of the Goſpell is already pure and lawfully eſtabliſhed, ſhall ſufficiently be warned & exhorted to deſiſt and leave off: and in caſe they continue and perſever, as likewiſe thoſe that ſhall follow and adhere to them, if after the like warning and exhortation given them, they doe not forbeare and forſake them, are to be quite cut off, and proceeded againſt, as the Synods ſhall judge fit.

CHAPTER II.

Of Schooles.

The firſt Article.

THe Churches are to doe their utmoſt endeavour to eſtabliſh ſome Schooles, and take order for the inſtruction of the children.

2. The Moderatours, Schoolemaſters and Teachers, ſhall ſigne the Confeſſion of Faith, and the Eccleſiaſticall Diſcipline.

3. The

3. The Doctors and Professors in Divinitie are to be chosen by the Synode of that Country where the Universities are, and to be examined, both by readings and Lectures they shall make upon the Old and New Testament, according to the Authenticall edition of the Hebrew and Greeke Texts, which shall be given them; As likewise by disputations during one or two dayes, as it shall be thought requisite. And if thereupon they be found capable and fit, and are not Pastors, they shall then shake hands of Association; They promising aforehand faithfully and carefully to discharge their Office, and to teach and handle the Scripture in all purity and sincerity, according to the analogie and conformity of the Faith, and Confession of our Churches in *France*, which they are to subscribe unto.

4. That there may be many Pastors, and that the Churches may alwaies be well provided with fit and sufficient persons to rule and conduct them, and to teach and announce the word of God truely. The Churches shall be admonished to choose some Schollers already well grounded & advanced in good learning; and of great hope and expectation, and to maintaine them in the Universities, that there they may be fashioned and more prepared for the imployment in the Ministerie; preferring the children of poore Ministers, that are apt and fit to study; whereof the Conferences are to take knowledge and to judge. Kings, Princes and Lords, are to be besought and exhorted to take the like care, and to grant thereunto some part of their wealth & rents as also such Churches as are wealthy. And hereof the Conferences and Provinciall Synodes are to take care and advertise and sollicite where they shall see it expedient; and herein they are to follow all such wayes as shall serve to bring so necessary things to passe and to a good effect. And if some Churches alone are not able to doe it, then some neighbouring Churches are to joyne with them, that thus together they maintaine at least one Student for each Conference or Colloque, and rather then to omit or neglect so good a work, the fifth penny of the almes may be layd aside (if conveniently it can be done) for the said employment.

5. In every Church shall some proposition be made out of the Word of God amongst the Schollers, according as the commodity both of the places and persons may beare it: at which exercises the Pastours are to be present, as well to preside, as to set downe and order the said propositions.

CHAPTER III.

Of Elders and Deacons.

The firſt Article.

IN places where the order is as yet not eſtabliſhed, the Elections as well of the Elders as of the Deacons are to be made by the common voyce or votes of the people with the Paſtors. But where the Order and Diſcipline are already eſtabliſhed, there it ſhall belong to the Conſiſtory with the Paſtours to make choyce of the fitteſt men, with publicke and moſt expreſſe prayers. And the Election and Denomination of them ſhall be made aloud in the ſaid Conſiſtory: and afterwards the imployment and duty of that Office ſhall be red in the Conſiſtory unto thoſe that are choſen, that they may underſtand in what they are to be employed. If they give their conſent, then ſhall they be named unto the people two or three Sundayes conſequently, that the peoples conſentment may alſo be joyned: and if there appeare no oppoſition or contradiction, then ſhall they be publickely received on the third Sunday with publicke ſolemne prayers, they ſtanding before the Pulpit. And thus they ſhall be ordained in their charge, ſubſcribing the Confeſſion of Faith and the Eccleſiaſticall Diſcipline. But if there be made any contradiction and exception, then the cauſe, ſhall be debated, pondered and decided in the Conſiſtorie; and if no agreement can be made there, then the whole buſineſſe ſhall be remitted over to the Conference or Provinciall Synode.

2. Henceforth ſhall be elected (as much as is poſſible) no more for Elders and Deacons of the Church, any ſuch as have wives that are contrary to true Religion, according as is ſaid by the Apoſtle. Yet nevertheleſſe that the Church may not be bereaved of the labour of many good and godly men, who by reaſon of former ignorance have wives of a contrary Religion, they may be tolerated for this neceſſity of time onely, ſo that they make appeare the good endeavours they take rightly to inſtruct and reforme their wives, ſollicitting them to come to the Church.

3. The Office and duty of the Elders is to be watchfull over the Flocke together with the Paſtors, and to ſee the people gathered, that every one come to and be preſent at the holy Congregations, make report of the ſcandals and faults, take knowledge and judge thereof with the Paſtours, and

and generally with them have care of all things concerning and appertaining to good Order, maintainance and governement of the Church, according to a Forme containing their charge in writing, which ſhall be in every Church, as the circumſtances both of places and times ſhall require.

4. The Office and duty of the Deacons is to receive, gather and diſtribute, by the adviſe of the Conſiſtorie, the monies of the poore, of the priſoners and of the ſick, and to viſit them and take care of them.

5. The Office of Deacons is not to preach the Word of God, nor to adminiſter the Sacrament: Yet nevertheleſſe, for the neceſſity of the time, may the conſiſtory elect and chooſe both ſome Elders and Deacons to Catechiſe in the houſholds: As it is alſo permitted to the Elders, in the abſence of the Paſtors, to read the publicke prayers on ordinaries dayes, if they have beene choſen by the conſiſtories, and ſhall therein follow and obſerve the ordinary ſtile and faſhion. And in the reading they performe, no other Bookes are to be read then the Canonicall, both of the old and new Teſtament.

As concerning the Deacons that were wont to Catechiſe in ſome Countries publickely, the inconveniences that did thereby happen, and may yet hereafter enſue, being heard and weighed, the Churches, wherein ſuch a cuſtome hath not beene eſtabliſhed nor received, are exhorted, ſtill to forbeare the ſame: And thoſe where it hath beene or is yet uſed, are required and admoniſhed to forſake it, and to cauſe rather thoſe ſaid Deacons, if they are found fit and capable, to betake themſelves to the Miniſtery of the Goſpel, as ſoone as they can.

6 The Elders and Deacons may aſſiſt at the propoſitions of the Word of God, made by the Miniſters beſides the ordinary Sermons, or by the propoſing Schollers: As alſo at the cenſures which then are made, and utter their opinions. But the deciſion of the Doctrine is principally reſerved unto the Miniſters and Paſtors, as alſo to the Doctors in Divinity, that duly are called to their places.

7. Neither the Deacons nor alſo the Elders may pretend any primacy or domination, the one over the other, whether by reaſon of their nomination by the people, or of their ſitting, or of the order to ſay their opinion, or any other thing depending on their Offices.

8. The Office of the Elders and Deacons, as we uſe it at this time, is not for ever: yet becauſe changements are harmfull, they are exhorted to continue in their Offices as long as they can: and if they will part and rid themſelves thereof, they are not to do it without the leave of their Churches.

9. The Elders and Deacons ſhall be depoſed from their places, for the very ſame reaſons as the Miniſters of the Word of God in their quality are depoſed for. And if being condemned by the Conſiſtory they doe appeale, then

then ſhall they remaine ſuſpended from their charges, untill either the Conference or the Provinciall Synode have taken order with them.

10. The reſtitution both of the Elders and Deacons, that have been depoſed, is not permitted, except according to and in the ſame manner of the Reſtitution of depoſed Paſtours.

CHAP. IV.

Of the Deaconry, that is to ſay, Of the Adminiſtration and diſpoſing of the Monies of the Poore by the Deacons.

The firſt Article.

THe money of the poore ſhall not be adminiſtred nor diſpoſed of by any other then by the Deacons, according to the advice and reiglement the Conſiſtory doth give:

2. It is requiſite, that one or two Miniſters be preſent (as farre as it ſhall be poſſible) at the ordinary diſtributions of the ſaid Monies, but moſt neceſſarily at the making up of the accompts.

3. The people ſhall be advertiſed of the ſaid giving in of accounts, to the end, that it be free for any body to be preſent, as well for the diſcharge of thoſe that have the handling of the ſaid monies, as alſo to ſhew to every one the neceſſity both of the Church, and of the poore, and that thereby the endevours and readineſſe of every one, may be encreaſed to contribute the more willingly thereunto.

4. To hinder and prevent the diſorders, which daily doe happen by reaſon of the atteſtations or teſtimonies commonly granted to the poore; every Church ſhall endeavour to keepe and maintaine their owne poore: and in caſe that any one thereof ſhall be driven or conſtrained to travell for his owne affaires, the Miniſters ſhall then diligently examine in their Conſiſtories, whether or no the cauſes are juſt, and in that caſe grant them letters of recommendation, directed to the next Church, that lyeth on the way of the place they will goe unto, in which letters they are to ſpecifie the name, age, ſtature, haire, and the place where they travell unto, the cauſe of their Journey, and the aſſiſtance and ſubvention given them, not forgetting the date, both of the day and yeare, and theſe letters ſhall bee received and kept ſafely by the Churches, unto which they are directed and ſent, giving them others to the next Church, and all atteſtations granted them formerly, may be torne.

CHAP.

CHAP. V.

Of the Consistory.

The first Article.

THere shall bee in every Church, for the conduct and ordering thereof, a consistory, compounded of certaine persons, to wit, of the Pastors and Elders: And of this company, as also in all other Ecclesiasticall Assemblies the Pastors are to be the Presidents.

2. As for the Deacons, whereas, for the necessity of the time, they have hitherto successefully beene imployed by the Churches in the ordering and government of the Churches; as likewise those that have the Office of Elders; Therefore those, that hereafter shal thus be chosen or continued, shall together with the Pastors and Elders have the ruling and government of the Church; and for the same cause they shall alwayes and ordinarily assist in the consistories, as likewise at the conferences and Synods, if by their consistories they be sent thither.

3. In places where the exercise of the Religion is not established, the faithfull are to be exhorted by the conferences, to have amongst them also some Elders and Deacons and to follow the Discipline of the Church: And the said Colloques or conferences shall advise, unto which Church they may be appoynted for their commodity and the entertainment of the Ministery: And this being done, it shall not be in their free will to forsake or depart from the said Churches, without communicating their desire and intent with the conference.

4 In every Church shall be but one consistory: Neither shall it be lawfull to set up of establish any other counsell for what Church businesse soever. And if in any Church some other counsell should be found established, severed from the consistory, the same shall speedily be taken away. Yet nevertheless the consistory may some times call to assistance such persons of the Church, as shall be thought good, when occasion requires it: But yet there shall be no where else entreated or handled of any Ecclesiasticall businesse, except in the place, where ordinarily the consistory doth assemble and meet.

5. The consistory shall alwayes have the freedome to admit the father and son, or two brothers into the selfesame consistory; unlesse there be some impedi-

pediment from elſewhere, wherof the conference or Provinciall Synod ſhall take knowledge and have the deciſion.

6 A Magiſtrate may be called and imployed in the charge of an Elder in the conſiſtory, ſo that the execution of one of the functions doe not hinder the other and bring no prejudice to the Church.

7 It is likewiſe left to the prudence of the conſiſtory to call & admit into it the Propoſers or diſputants, thogh they have no other charge in the Church, but yet not without waighty reaſons and conſiderations, and eſpecially upon good conſiderations and aſſured knowledge of their deſerts and wiſedom. And then the ſaid Propoſers ſhall be there, not to have their votes in the deliberations of any affairs, but only that by their preſence they may grow the fitter and better enabled and experienced for the conduct and government of the Church, when God ſhall call them thereunto. Yet neverthelelſe is it left to the diſcretion of the Paſtors to aske their advice (for a tryall of their ſufficiency) which notwithſtanding ought not to be done without great adviſedneſſe, circumſpection, and promiſe alſo to keepe it ſecret.

8. The government of the Church ſhall be ruled according to the Diſcipline as hath beene determined and ſetled by the Nationall Synods. Neither may any Church, Province or particular Country make any order or Law, that be not conformable and agreeable in ſubſtance to the generall Articles of the ſaid Diſcipline, Therefore and to that end the Articles of the Eccleſiaſticall Diſcipline ſhall be read in the conſiſtory at leaſt at every time when the Lords Supper is celebrated, and the Elders and Deacons ſhall be exhorted, that every one have a true Copy to peruſe and ſtudy the ſame at home privately and at leiſure.

9 The knowledge of ſcandals and the cenſure or judgement therof belongeth to the Company of Paſtors and Elders: and yet the ſame may not be refuſed either to the whole conſiſtories or to the greater part thereof. Nevertheleſſe the refuſall ſhall be valuable againſt particular perſons of the ſaid conſiſtories, whether they be Paſtors or Elders, if the conſiſtory admit the ſaid recuſation: and this being judged, they ſhall proceed further in the cauſe, notwithſtanding what appeale ſoever be interpoſed upon the admiſſion or rejection of ſuch refuſals or recuſations.

10. The cuſtome which hath beene uſed in ſome Churches to make both generall inquiſition and cenſure of faults in the Aſſembly of the people, and in the preſence both of men and women, being condemned by the Word of God, the Churches ſhall be warned henceforth abſolutely to forbeare it, and to be content to follow, in matters of this puniſhment of reprehenſion and cenſure, the order ſet downe in the Word of God.

11. The Elders ſhall alſo be advertiſed to make no report of faults to the

conſiſtory without good cauſe and proofes. And no body alſo may be called before the conſiſtory without ſufficient reaſon and occaſion.

12. In the execution of the Eccleſiaſticall Diſcipline both the formalities as well as the termes which commonly are uſed in Courts of civill jurisdiction, are to be forborne as much as can be.

13. The conſiſtories may exhort, may ſummon in the name of God, the faithfull to ſpeake and diſcover the truth: becauſe thereby the authority of the Magiſtrate ſuffereth no derogation nor diſparagement. And there is likewiſe not to be uſed any formality or ſolemnity uſually kept in the taking of an oath, required by and yeelded unto the Magiſtrate.

14. In differences that happen, the parties ſhall be ſeriouſly admoniſhed, by faire and friendly meanes to agree and be againe friends. But the bodies of the conſiſtories are neither to aſſigne or appoynt, nor be themſelves, Arbitrators. And if ſome of the ſaid bodies of the conſiſtorie are called to be Arbitrators, they ſhall then appeare and be onely as particular men and in their private name.

15. If it befalleth, that beſides the admonitions uſually made by the conſiſtories to ſuch as have done amiſſe, there be ſome other puniſhment, or more rigorous cenſure to be uſed: It ſhall then be done either by ſuſpenſion, or privation of the holy Communion for a time, or by excommunication and cutting off from the Church. In which caſes the conſiſtories are to be adviſed to uſe all prudence and to make diſtinction betwixt the one and the other: as likewiſe to ponder & carefully to examine the faults and ſcandals that are brought before them, with all their circumſtances, to judge warily of the cenſure, which may be required.

16. The ſuſpenſion from the holy Communion may be uſed for the greater humiliation of the ſinners, and to make them more ſenſible of their faults. And neither this ſuſpenſion, nor the reaſons thereof are to be publiſhed before the people. No more is the reſtitution of a ſinner to be notified, except the ſinners were Hereticks, contemptors and ſcorners of God, Rebels to the conſiſtory, Traytors to the Church: *Item* thoſe that are attainted and convicted of Crimes deſerving corporall puniſhment, and which bring great ſcandall to the whole Church: *Item* thoſe alſo that contrary to the remonſtrances made unto them, ſhall marry in Popery: Fathers and Mothers that marry their children with Papiſts; and alſo thoſe that carry them thither, or preſent other mens children there, to be chriſtened. It being neceſſary, that ſuch perſons, although there may appeare in them ſome beginning of repentance, be ſpeedily ſuſpended and deprived, for ſome time, of the Lords Table, and that the ſaid ſuſpenſion be declared unto the people, to the end both that they may the more be humbled and induced to true repentance,

pentance. and likewiſe that the Church of God be disburdened and cleered of all blame and reproach; and withall that others may be made afraid and taught by ſuch examples, to keepe themſelves free from the like faults.

17. If the ſinners by thoſe ſuſpenſions doe not mend, but remaine obſtinate and impenitent, then after a long expectation and frequent admonitions made unto them, they ſhall be proceeded againſt by publicke exhortations, made by the Miniſter unto the people three ſeverall Sundayes, the ſaid ſinners being named, if it be need, that they may receive the more ſhame, and every one may be advertiſed to pray God for them, & ſo to try by all means to bring them backe to penitence and acknowledgement of their ſins, thereby to prevent the cutting off and excommunication, which cannot be proceeded unto, without great griefe and ſorrow. Now if for all that a ſinner doe not convert him ſelfe, but doe perſever in his hardning, obſtination and ſtubborneſſe, then on the fourth Sunday, the Miniſter ſhall publickly ſay, that it is declared unto the ſaid ſcandalous and obdurate perſon (who is then to be named) that he is no more knowne as a member of the Church, cutting him off from the Church, in the name and authority of our Lord Ieſus Chriſt and of his Church, uſing this or the like other forme, as ſhall be adviſed of by the Conſiſtory.

18. Henceforth all ſentences of Excommunication, confirmed by the Provinciall Synode, ſhall remaine firme and ſtable: as alſo all ſentences of ſuſpenſion from the Lords Table without nomination, pronounced by the Conſiſtorie; although he that thus is ſuſpended ſhould appeale to the Conference or Provinciall Synod.

19 Such as, to give themſelves and adhere unto Idolatry, have forſaken the profeſſion of the true Religion, if they doe perſever and perſiſt in their Apoſtacie after due endeavours uſed for bringing them backe unto the Flocke, ſhall publikly be denounced and declared Apoſtats: to wit, thoſe that of late are thus revolted and fallen off: unleſſe the Conſiſtory do judge, that by naming of them, ſome great and notable danger might enſue for the Church. In which caſe there is nothing to be done without the adviſe of the Synode of the Country. But as for thoſe that long ſince are revolted, the publication of their denomination is remitted to the wiſedome of the Conſiſtories.

20 In publicke faults, to wit, in ſuch as are effectually committed and knowne by the moſt part of the people, the reſtitution of the ſinner ſhall be made upon the publicke acknowledgement of his fault, though hee have beene already puniſhed by the Magiſtrat.

21. Seeing that whoredome doth bring a ſpot & blemiſh of infamy, eſpecially on women, the knowledge of ſuch ſcandals is remitted to the prudence of the Conſiſtorie.

22. Pub-

22. Publicke acknowledgements are to be made no otherwiſe then perſonally by the offender, where the ſinner ſhall openly ſhew himſelfe, and give teſtimony of his repentance.

23. If the ſinner, that hath beene ſuſpended by the Conſiſtorie from the Lords Table, and whoſe ſuſpenſion hath not been notified unto the people, ſhall preſent himſelfe before the Conſiſtorie, and aske to be reconciled & reſtored, and make his repentance truely to appeare, he then ſhall be reſtored and againe received, without any further publick acknowledgement.

24. He, whoſe ſuſpenſion hath beene ſignified unto the people, and whoſe repentance is knowne by the Conſiſtorie, and averred by true and good fruits and ſufficient teſtimonies, ſhall thereupon publickely be reconciled with the Church, making acknowledgement of his fault.

25. Thoſe that by reaſon of the hardning of their hearts, and their ſtubborneſſe in their faults, have beene cut off from the Church, ſhall not eaſily or ſlightly be reſtored and reconciled againe. But after a long and ſufficient proofe of their repentance, they ſhall be heard in the Conſiſtorie: and if they crave and requeſt to be againe received into the peace of the Church, acknowledging their faults, the denunciation thereof ſhall be made unto the people, to move and induce them to pray and praiſe God: And ſome time after they ſhall be preſented before the whole Congregation, to confeſſe and deteſt their former faults and rebellions, craving pardon of God and his Church: and thus they ſhall be reconciled with publicke joy and prayers.

26. Thoſe that being of one Church fall into Idolatrie, and come afterwards to dwell in another Church where their fault is not knowne, ſhall only make acknowledgement of their fall in Conſiſtorie, with condition, that if ever they returne to the ſaid Church which they have offended, they alſo ſhall there publickly acknowledge their fault: it remaining nevertheleſſe in the diſcretion of the Conſiſtorie, otherwiſe to proceed with them, if it ſhall be thought expedient for the edification of the Churches.

27. All faults acknowledged and repaired, ſhall be blotted out of the bookes of the Conſiſtories, except thoſe, which being joyned with rebellion, have been cenſured by ſuſpenſion from the Lords Table or by Excommunication.

28. The Conſiſtories are not to give teſtimonies to the Magiſtrat by Acts or otherwiſe: neither are particular perſons of the Conſiſtorie to reveale to any body the confeſſions of penitent and repentant ſinners, who voluntarily and of their owne free will, or upon admonitions and exhortations made unto them, doe confeſſe and acknowledge before them their faults, except in matters of high treaſon.

29. Againſt thoſe, who making profeſſion of the Religion, ſhall call or cite Paſtors and Elders, or a whole Conſiſtorie in body before the Magiſtrate, to make them witneſſes againſt any delinquents, that have confeſſed their faults unto them, ſhall be proceeded by Eccleſiaſticall Cenſures.

30. Concerning the crimes that may be declared and laid open unto the Miniſters, by ſuch as deſire or aske counſell and comfort, it is forbidden to the Miniſters to reveale the ſame, except in caſes of treaſon, leaſt ſome blame might thereby be drawne upon the Miniſtery, and hinderance to the ſinners, to make a free confeſſion of their ſinnes.

31. If one or more of the people ſhould cauſe or ſtirre up ſtriſe, controverſies or contentions, to diſioyne and breake the union of the Church, concerning ſome point of our Doctrine or Diſcipline, or about the method, manner or ſtile of the Catechiſme, of the adminiſtration of the Sacraments, or publicke Prayers, and the bleſſing of Matrimony; and that particular admonitions could not ſufficiently remedy the ſame: then ſhall the Conſiſtorie of that place endeavour ſpeedily to determine and appeaſe all debate without noyſe, and with all meekeneſſe and ſweetneſſe by the holy Word of God. And if thereupon the oppoſers and contentious perſons will not reſt quiet: then ſhall the Conſiſtorie put the buſineſſe over unto the Colloque or Synodes, having firſt and formoſt cauſed the ſaid oppoſers to make a promiſe, expreſſe and inrolled, not to ſpread ought of their opinions in any manner or way whatſoever, untill the ſaid Convocation and Aſſemblies have heard them, upon paine to bee cenſured and proceeded againſt as Schiſmaticks; reſerving nevertheleſſe the liberty for them, to conferre with the Paſtours and Elders, if they have not beene ſufficiently taught and inſtructed. And in caſe the ſaid Contendors and contradictors ſhould refuſe to make the ſaid promiſes, they then ſhall be cenſured as rebellious perſons, according to the Diſcipline: And the Colloque or Conference, being aſſembled about them, ſhall proceed againſt them as above. And if ſuch contentious oppoſers, after they have beene heard and refuted with all patience, doe reſt ſatisfied and content, the whole buſineſſe ſhall be inrolled: otherwiſe, the Provinciall Synode ſhall be requited to come together, though extraordinarily, if it be need, at ſuch time and place as the Conſiſtorie ſhall thinke fitteſt, upon the ſaid promiſe reiterated by the contradictors. And the Synode being aſſembled, ſhall formoſt with ripe & mature conſideration, adviſe and reſolve about the matter, place, time, and perſons, whether it be expedient, needfull & behovefull, that the Conference or diſpute with the ſaid oppoſers and contendors be made in the preſence of the people publickely and openly, and that whoſoever of the aſſiſtants and ſtanders by will ſpeake, ſhall be heard, Yet ſo that the deci-

ſion

ſion and determination of the controverſie belong to none elſe then to thoſe of the Convocation of the Province; all according to the order ſet downe in the Diſcipline. And if then the ſaid contradictors will not ſubmit, they, after the like promiſe, as above ſaid, ſhall be put off and ſent to the Nationall Synod, ordinarily, or, if neceſſity doe urge and require, extraordinarily called and aſſembled together; where they ſhall be heard with all holy liberty, and an abſolute and finall reſolution ſhall be taken by the Word of God: Which reſolution and deciſion if they ſhall refuſe to give their conſent and agree unto in every poynt, and with an expreſſe diſclaim and renouncing of their enrolled errors, they ſhall then be cut off from the Church.

32. A Paſtor or Elder, who breaking the union of the Church, or cauſing any ſtriſe or contention about ſome poynt of Doctrine or Diſcipline, which they have before ſubſcribed unto, of the adminiſtration of the holy Sacraments, or of the form of the Catechiſme, or publick prayers and benediction of mariage, would not yeeld to what the conference ſhall determine, ſhall preſently bee ſuſpended from his charge and imployment, to be proceeded againſt at the next Provinciall or Nationall Synod.

33. Memorials are to be made and kept in every Church of all notable and worthy matters concerning Religion; and at every conference one Miniſter ſhall be deputed to receive and bring the ſame to the Provinciall Synod, and from this to the Nationall Aſſembly.

CHAPTER VI.

Of the Union of the Churches.

The firſt Article.

NO Church may pretend primacy or domination over the other; neither one Province or County over the other.

2. No Church may doe or diſpatch any matter of great conſequence, where the intereſt or dammage of other Churches might be comprehended, without the advice of the Provinciall Synod, if it can poſſibly be aſſembled. And if the buſineſſe ſhould be urgent, then ſhall that Church communicate it with, and take the advice and conſentment of the other Churches, of the ſame Country or Province, at leaſt by meſſage and Letters.

3. The Churches and the particular perſons thereof ſhall be advertiſed not to depart, ſever or diſperſe themſelves for what perſecution ſoever doe hap-

happen, from the bleſſed Union of the Church, to procure or get a particular peace and liberty. And whoſoever doth otherwiſe, ſhall be cenſured, according as the conferences, and Synods ſhall judge expedient and neceſſary.

4. The Diſputations and debating about the Religion with the Adverſaries, ought to be ruled and governed, ſo that thoſe on our ſide be never the firſt aggreſſors or aſſaultors. And if they be ingaged into a verball diſputation, then ſhall they only uſe the rule of the holy Scripture, not admitting the writings of the Ancient Doctors for the judgement and deciſion of the Doctrine. Neither are they to enter into any orderly diſputation, unleſſ it be done in and by writings, reſpectively delivered and ſigned. As for a publicke diſputation, none is to undertake the ſame without the advice of the conſiſtories and of ſome number of Paſtors, who to that end ſhall be made choice of by the conferences and Provinciall Synods. And no generall diſputation or conference is to be held, or entred into, without the adviſe of all the Churches aſſembled in a Nationall Synod; Upon paine for the Miniſters that doe the contrary, to be declared Apoſtates and deſertors of the Union of the Churches.

5. The Churches ought to underſtand, that the Eccleſiaſticall Aſſemblies, as well of conferences, as Provinciall and Nationall Synods, are the bands, props and ſupporters of the concord and Union againſt all Schiſmes, rents, hereſies & many other inconveniences, to the end that they uſe all poſſible endevours and duties, and apply all meanes, that the ſaid Aſſemblies may be continued and entertained. And in caſe ſome particular Churches or perſons would not contribute to the charges, which are needfull and requiſite, to gather and come unto the ſaid Eccleſiaſticall Aſſemblies, the ſame ſhall be severely cenſured, as deſertors of the holy Union, which ought to be among us for our common preſervation. And alſo the Miniſters, that are not carefull herein, ſhall be earneſtly cenſured by the Provinciall Synods.

CHAP. VII.

Of Colloques or Conferences.

The firſt Article.

IN every Province or Shire ſhall be a partition of Churches, according to the number thereof, and of the places into certain Companies or confer-

ces, called Colloques, of ſuch Churches as are neareſt to one another, which diſtribution ſhall be made by the authority of the Provinciall Synode. Thus ſuch neighbouring Churches ſhall meete and aſſemble themſelves in Conferences every yeare twice, if it can be, or rather foure times, according to the antient order; the appointment whereof is left to the wiſedome of the Shires or Counties. And at thoſe Conferences are to appeare the Miniſters with one Elder of every Church.

2. Theſe Aſſemblies and Conferences are to be held to adviſe together how to compoſe all differences and difficulties, that may happen in the ſaid Churches, as it is ordained by the Diſcipline: and generally to conſider and take order for what ſhall be found expedient and neceſſarie for the good and entertainment of the ſaid Churches.

3. And there likewiſe are the Miniſters to propound the Word of God, each one at his turne, that thereby it may be ſeene what indeavour and duty every one uſeth for his exerciſe and advancement in the ſtudy and learning of the holy Scripture, and in the methode and faſhion to handle the ſame.

4. The authority of Conferences is ſubmitted to the authority of the Provinciall Synode; as that of the Conſiſtories is under that of the Colloques.

5. The Conferences and Synodes ſhall adviſe to limit the extent of the places, where every Miniſter is to exerciſe his Miniſtery in.

6. At the ending of the Conferences kind and brotherly cenſures are to be uſed, as well of the Paſtours as of the Elders that are preſent, in all things that ſhall be thought good and fit to admoniſh and reprove them of.

CHAPTER VIII.

Of Provinciall Synodes.

The firſt Article.

IN every Province or Countrie, the Paſtors of every Church ſhall come together, every yeare once or twice, if it can be, as the wiſedome and diſcretion of the Synode ſhall appoint.

2. The Miniſters are to bring along with them, one or two Elders at moſt choſen by the Conſiſtorie; and the ſaid Miniſters and Elders ſhall ſhew ſome evidence of their meſſage, and if the Miniſter comes alone, then ſhall there be had no account nor reſpect of the memorials he bringeth; neither

ther ſhall be made any account of thoſe that are brought by an Elder, if he come without the Paſtour. And this is to be obſerved in all Eccleſiaſticall Aſſemblies. If they cannot come, then they are to ſend their excuſes by letters, whereof the Brethren that are there met, are to judge, and they ſhall alſo ſend their memorials ſigned by one Paſtour and one Elder. Thoſe that faile to come to their Conferences and Provinciall Synodes without lawfull cauſe and excuſe, ſhall be cenſured; And the ſaid Colloques or Provinciall Synodes are to judge definitively of their actions, and diſpoſe of their perſons.

3. Churches that have many Paſtours, are to ſend and depute them alternatively or by turnes to the Conferences and Synodes.

4. The Miniſters and Elders, deputed to the Conferences and Provinciall Synodes, are to goe at the common charges of their Chuches.

5. The Churches that refuſe to pay and beare the charges, and pay the meanes for their Miniſters comming to the Conferences and Synodes, ſhall be advertiſed and warned to do their duty, and if they faile therein, ſo that the Paſtors be forced to tranſport themſelves thither at their owne coſts, after two or three ſeverall admonitions they ſhall be bereaved of the Miniſtery, and the expences made on that occaſion by their Miniſters, ſhall be paid againe by the Churches to which they were ſent: reſerved the redreſſe which they may require and ſue for from the ungratefull Churches, according as the Provinciall Synode ſhall find fit.

6. When any difference or controverſie ſhall happen betwixt the Church and the Paſtor thereof, and that for the taking up of the ſame, the Church ſhall have been twice advertiſed of the day and place of the Conference or Synode, and refuſeth to appeare: the ſaid Conference or Synode, notwithſtanding the abſence of one of the parties, may proceed to a judgement and determination.

7. In every Synode, as well Provinciall as Nationall, ſhall by common agreement be choſen (with low votes) one of the Paſtors to preſide, with a Scribe or Secretary or two. This Preſidents charge ſhall be to rule and moderat the whole Action, to give advertiſement of the dates, places and hours for the Aſſembles and meetings at the Seſſions of the Synode, to propound and make overture of matters that are to be deliberated of, to gather the votes of every particular, to declare the major part, and to pronounce the concluſion. Item to cauſe every one to ſpeake and deliver his opinion in good order, and without confuſion, to impoſe ſilence to the contentious, and if they will not obey, to cauſe them to avoyd the roome, that advice may be taken about their cenſure; to make the remonſtrances and anſwers to thoſe that aske counſell, or have ſent letters to the Synode. Moreover to

preſide at the cenſures that are given at the end of the whole Action; all according to the adviſe of the Aſſembly, and not otherwiſe. And this Preſident himſelfe ſhall be ſubject to be cenſured. This Office of his ſhall end with the end of the Synode: and the following Synod ſhall have the liberty to elect againe the ſame or any other Preſident. In like manner are the Moderatours of the Conferences to governe and behave themſelves.

8. The Elders deputed by the Churches ſhall have their votes as the Paſtours: and the Elders of the place where the Synode is aſſembled, may alſo aſſiſt and be preſent at the Seſſions, and propound in their ranke. Nevertheleſſe onely two of them ſhall have their votes, the better to prevent confuſion.

9. Whatſoever ſhall be determined, concerning the government of the Churches of their Shires or Counties, ſhall be brought before the Nationall Synode.

10. Whereas many, to decline or delay the effect of the cenſure of their faults, are wont to appeale from one Eccleſiaſticall Aſſembly unto the other, nay alſo to the Nationall Synode, whereby the ſame is taken up and buſied with the deciſion of their affaires more then of other buſineſſes: therefore all differences, included in a Shire or County, ſhall henceforth be judged and definitively decided (without any further appeale) by the Provinciall Synode thereof; except onely matters of ſuſpenſions and depoſitions, both of Miniſters, and of Elders and Deacons; and the changement of Miniſters from one County into another, and from one Church to the other. Item the exchange and tranſlation of a Church from one Colloque or Conference into another; as alſo matters concerning the Doctrine, Sacraments and the generality of our Diſcipline. All which cauſes may from degree to degree, goe at laſt to the Nationall Synode, which hath the definitive and finall judgement and deciſion.

11. When any variance ſhould befall betweene two Provinciall Synodes, then ſhall they agree for the gathering of a third, to make an agreement.

12. The Deputies of the Churches ſhall not depart from the Synode without leave and taking with them the deciſions and determinations there made.

13. The authority of the Provinciall Synodes, is ſubmitted to the Nationall Synodes authority.

14. The Synodes in every Province or County, ſhall dreſſe memorials and liſts of the widdowes and children of the Miniſters deceaſed in the ſervice of their Churches, that they may be relieved and maintained at the common charges of the ſaid Churches of every County, as farre as their

neceſſity may require. And where the Country ſhould be ungrateſull, the Deputy thereof ſhall report the ſame to the Nationall Synode, that proviſion and order may therein be taken accordingly.

15. As for the Colloques or Conferences and the Provinciall Synodes, the ordering thereof ſhall be according to the government of the Provinces, none pretending any preheminency or preferment before the other. And for this time, this ſhall be the diſtinction of the Provinciall Synodes.

1. The Iſle of *France*, The Countries called *Pays Chartrain*, *la Brie*, *Picardie*, and *Champagne* or *Champanie*.

2. *Normandie*.

3. *Brittanie*.

4. *Orleans*, *Blaiſois*, *Dunois*, *Nivernois*, *Berrie*, *Bourbonnois*, and the *March*.

5. *Touraine*, *Anjou*, *Lodunois*, *le Maine*, *Vandomois*, and *le bas* (or lower) *Perche*.

6. Upper and lower *Poitou*.

7. *Xaintonge*, *Onix*, the Towne and Government of *Rochelle*, *Angoumois*.

8. *Perigord*, *Gaſcoine*, *Limoſin*.

9. Upper and Lower *Vivarets*, with the *Vellay* and *Forreſt*.

10. The Country of *Bearne*.

11. Low *Languedock*, to wit, *Niſmes*, *Uſez*, *Montpellier*, as farre as to *Beziers* inclusively.

12. The *Sevenes*, and *Gevvaudan*.

13. The reſt of *Languedock* and upper *Guyenne*, *Thoulouze*, *Carcaſſonne*, *Quercy*, *Rovergu*, *Armagnack*, upper *Auvergne*.

14. *Burgundie*, *Lyonnois*, *Foreſt*, *la Marche*, *Beaujolois*, *Viogay*, *Bavias*, *Vonnay*.

15. The *Provence*.

16. *Delphinat* and the Principality of *Orange*.

And if it fall out, that for the commodity of the Churches, it would be requiſit to divide one into two or more, or to joyne and reduce many into one, The ſame ſhall be reſolved on, and done at the Provinciall Synode, whereof the Nationall Synode ſhall afterwards be advertiſed.

16. A Miniſter deputed by a Provinciall Synode to goe to a Synode or Conference of another Province or County, for ſome common or publicke affaires, ſhall have a deliberative vote, Not onely in the affaire, he is ſent and come for, but alſo during the whole Action, unleſſe there be entreated of his owne particular buſineſſe.

CHAP. IX.

CHAPTER IX.

Of Nationall Synodes.

The firſt Article.

NAtionall Synodes are to be convocated and aſſembled from yeare to yeare, as farre as is poſſible: and for the Convocation thereof, this order ſhall be followed, that at the end of every Nationall Synode be choſen one Province or Countrie, to have the charge and care to appoint the day and place unto all the reſt of the Next Synode.

2. Some difficultie hapning in one Countrie, then ſhall the ſame carefully give notice thereof unto that which hath the charge of the Convocation, to the end that this, taking order for the ſaid Convocation, give alſo adviſe thereof to the reſt of the Shires, that by this meanes every one may come the better inſtructed, and readier for the neceſſary reſolution.

3. Whereas in theſe dayes it is a hard matter, yea alſo dangerous to aſſemble a Nationall Synode in great number of Miniſters and Elders: It is found fit (for this time onely and during ſuch difficulties) that the Brethren being met in every Provinciall Synode, doe make choyce of two Miniſters and two Elders, the moſt experienced and beſt verſed in Church affaires, to be ſent in the name of the whole County or Shire: which Deputies are to come with ſufficient teſtimonies, and furniſhed with good inſtructions and memorials ſigned by the Moderatour and Clerke of the Provinciall Synode. And that there befall no want of appearing, there ſhall alſo be named three or foure other Paſtors and as many Elders, ſo that if the firſt appointed ſhould be hindered to performe the journey, others may ſucceed and ſupply their places.

4. The Provinciall Synods are not to ſet a certain terme unto the ſaid Miniſters and Elders that are deputed to the Nationall Synod for their return: But are to permit them to remaine and aſſiſt at the ſaid Synod, as long as it ſhall be needfull: And the charges of the ſaid Deputies are to be borne by the ſaid whole Province or County.

5. At the beginning of the Nationall Synods ſhall be read the Articles of the Confeſſion of Faith and of the Diſcipline.

6. Leaſt the Nationall Synod might be interrupted by, and buſied about queſtions, already decided in the Acts of former Nationall Synods: the Pro-

vinciall Synods are advertiſed carefully to peruſe the Acts of the ſaid former Nationall Synods, before they dreſſe or ſet downe their Inſtructions and Memorials, and to ſend nothing that is not common and generall to all Churches, or deſerve otherwiſe the reſolution of a Nationall Synod.

7. It is in the power of the Nationall Synod definitively to decide, reſolve and determine all Eccleſiaſticall matters: The Provinces or Counties having aforehand beene advertiſed thereof by that which had the care to aſſemble the Synod, as much as can be.

8. The reſolutions are to be made by the Deputies of the Shires. And if there appeare other Miniſters and Elders, beſides the ſaid Deputies, they then ſhall alſo have liberty to propound what they ſee ſhould be done: But they ſhall have no deliberative nor deciſive votes.

9. Thoſe that appeale from Provinciall Synods to a Nationall, ſhall be bound to appeare perſonally, or to ſend ample memorials with lawfull and ſufficient excuſes for their not appearing: And in want hereof the former ſentence pronounced againſt them by the Provinciall Synod, ſhall be ratified. The like courſe is to be held with the appeales from conſiſtories to conferences, or from conferences unto Provinciall Synods.

10. The Provinciall Deputies are not to part without taking along the reſolutions of the Synods ſigned by the hands both of the *Preſident* and Secretary. And within a moneth after their returne, they are to give notice thereof to the conferences of their County, that they may ſend for Copies of the Acts of the ſaid Synods, at the charges of the ſaid conferences.

11. That the Acts of the Synods be preſerved and kept, and that they may ſerve in time to come for the deciſion of ſuch queſtions, as may be propounded in Nationall Synods: Therefore the ſaid Acts both of the time paſt and future, and all others concerning the Synods, together with the Articles of the Diſcipline and the Confeſſion of Faith of the Reformed Churches, ſhall be put, and left to be kept, in the hands of the Deputies of the *Province* or ſhire, that is named for the appoyntment and convocation of the next Nationall *Synod*: And the ſaid County ſhall be bound to keepe and bring them unto the *Synod*.

12. At the Nationall Synods, before they part one from the other, ſhall be uſed a kind and brotherly cenſure amongſt all the Deputies, as well Miniſters as Elders, onely of as much as may have happened during the Action, and in generall of their Counties: And after all this they all ſhall celebrate and receive the holy Communion of *Our Lord Ieſus Chriſt*, for a teſtimony of their Union, but ſo that it be done with the whole Church, where they are aſſembled, which to that end ſhall be forewarned to prepare themſelves dutifully to ſo great a worke.

Chap.

CHAP. X.

Of the holy exercises in the Congregation of the Faithfull.

The first Article.

ORder must be taken with, and correction given unto, the irreverence which often is seene in many persons when they are present at publike or private prayers; who doe not uncover their heads, or kneele not; which is a thing repugnant and contrary to piety and godlinesse, giveth suspition of pride, and may scandalize the godly. Therefore the Pastors, Elders and heads of families are advertised and exhorted, diligently and watchfully to endeavour that during the said Prayers every one (without any exception or acceptation of persons) by these externall tokens give testimony of the humility and lowlinesse of his heart, and of the homage he doth to God, except only such as are hindered by some sickneſse or otherwise; the judgement whereof is left to the witnesse of his owne conscience.

2. The Congregations of the Faithfull being commanded to sing the praise of God, and to comfort and fortifie themselves by the use of the Psalms, they are also to be warned to carry the same with them to the Congregations: And whosoever (out of scorne or contempt) neglecteth to have them, shall be censured: as those also that do not uncover their heads whilest the Psalme is sung, and as well at the beginning as at the end of the Sermon, and likewise during the celebration of the holy Sacraments.

3. In the time of a bitter persecution or of Plague, Famine or other great Visitation and affliction. *Item* when an election is in hand of some Ministers of the Word of God, and when it is question to come to a Synod; at such times, if necessity doe require it, may be appointed and denounced one or more dayes for publicke and extraordinary prayers, together with a Fast, but so that it be done without scruple, troubling of consciences or superstition, all upon pregnant reasons and considerations. And the Churches are admonished to conforme themselves the one with the other for the celebration of the said Fast, as much as can be done with and according to the commodity of the times and places.

4. The Churches that are wont, besides their Sermons, to have extraordinary

nary prayers both at the morning and evening of certaine dayes, upon which is no preaching of the Word of God, or have onely evening prayers every day, are exhorted, in this poynt to conforme themſelves with thoſe that have not the ſame cuſtome, the better to ſtoppe and prevent all ſuperſtition that might enſue, and the careleſneſſe, negligence and contempt, which oftentimes is ſeene to fall out, both about domeſticall Sermons and prayers: ſeeing the publicke and extraordinary ones ought to be reſerved and uſed for the times of neceſſities and afflictions, as is alſo the publicke Faſt, for an extraordinary remedy, whereof the uſe ought not to be too common; of which reaſons the people where this cuſtome is, ſhall be advertiſed by their Paſtours, to take the ſame away without ſcandall, and the heads of families are carefully exhorted to have in their houſes without omiſſion, both morning and evening prayers.

5. To prevent all ſuperſtitions, neither Prayers, nor Sermons nor Alms are publikely to be held at funerals or burials: and thoſe that follow the corps, ſhall be exhorted, to behave themſelves with all modeſty during their accompanying or attendance; meditating according to the ſubject then preſented before them, both the manifold miſeries and the ſhortneſſe of this tranſitory life, as likewiſe the hope of the everlaſting bleſſedneſſe.

6. Foraſmuch as mourning doth not conſiſt in the apparels, but in the hearts, the faithfull are admoniſhed to uſe alſo therein all modeſty and to forbeare and reject all ambition, hypocriſie, vanity, and ſuperſtition.

CHAP. XI.

Of Baptiſme.

The firſt Article.

THe Baptiſme that is adminiſtred by him that hath no calling nor commiſſion, is quite null, and of no force.

2. A Doctor in a Church may neither preach nor adminiſter the Sacraments, unleſſe he be both Miniſter as well as Doctor.

3. A paynim or heathen and a Jew, of what age ſoever he be, is not to be Baptized before he be inſtructed in the Chriſtian Religion, and ſhew himſelfe ſuch by his Confeſſion.

4. Children of Fathers and Mothers of the Roman Church, and of ſuch as

as ſtand excommunicated, ſhall not be receiv'd to Baptiſme in the Reformed Churches, though they be preſented by faithfull perſons, unleſſe the Father or (in his want & abſence) the Mother give conſentment and require it, and diſmiſſe or yeeld up their authority, leaving or granting their right, concerning the Childrens inſtruction, unto the Godfathers, with promiſe to permit their Children to be inſtructed *in* the true Religion.

5. The Children of thoſe that are called Sarraſins, Ægyptians, or Gypſies, may be received at the Baptiſme of the Reformed Churches, upon the foreſaid conditions, and that moreover the Godfathers and Godmothers take upon them to bring up the ſaid children; and ſo alſo that there be no preſumption that they have already beene Chriſtened: and after ſerious admonitions and remonſtrances made to the Godfathers to take heed and earneſtly to conſider how they ſhall acquit themſelves of the obligation and promiſe they make for them unto the Church.

6. No Chriſtening or Baptiſme ſhall be celebrated but in the Eccleſiaſticall Aſſemblies, in places where a Church is publickly eſtabliſhed: And where no publicke Church is kept or ſuffered, as alſo when Parents for infirmity ſake are afraid to bring them to be Chriſtened in the Aſſembly, the Miniſters are prudently to conſider and adviſe how far they ought to condeſcend and yeeld to the Parents. Howſoever there ought to be (upon ſuch an occaſion) a form of a Church or Aſſembly, & exhortations and prayers. But if there were no Church at all, and no company could be brought together, yet may the Miniſter not refuſe, nor make difficulty to Chriſten the Child of faithfull Parents, when it is preſented to him, with due prayers and exhortations.

7. Foraſmuch as we have no expreſſe commandement of the Lord to take Godfathers and Godmothers to preſent our Children to the Baptiſme: Therefore no expreſſe law can be impoſed upon men to uſe the ſame. Yet nevertheleſſe ſeeing this cuſtome is ancient, and brought into the Church for ſome good end, namely, to beare witneſſe of the faith of the Parents and of the Baptiſme of the Child, to aſſume the inſtruction of the Child if death bereave him of his Parents; and likewiſe to maintaine the fellowſhip of the faithfull by a conjunction and band of friendſhip: Therefore ſuch perſons as will not follow this cuſtome, but preſent their children themſelves, ſhall be inſtantly exhorted to abſtaine from all contention and ſtrife, and to apply themſelves to this ancient and uſuall order, which is good and profitable.

8. Women are not to be received or admitted to preſent Children to the Baptiſme, unleſſe they be accompanied by a Godfather, and make profeſſion of the Chriſtian Religion.

9. No Godfather, that comes from any other Church, ſhall be admitted to preſent a Child to be Chriſtened, if he bring not an atteſtation from his Church.

10. Thoſe, that preſent children at the Baptiſme, are to be of ſufficient age, as of foureteene yeares at leaſt, and have received the holy Communion: or if they are already older, and yet have not beene at the Lords Table, profeſſe ſhortly to goe thereunto, and have duly beene Catechiſed.

11. Thoſe that are ſuſpended from the Lords Supper, ſhall not in the quality of Godfathers, preſent Children to be Chriſtened, as long as their ſuſpenſion ſhall endure.

12. The *Paſtors* ſhall diligently exhort the Godfathers and Godmothers, to ponder and conſider the promiſes they make at the celebration of Baptiſme: As alſo Fathers and Mothers, to make likewiſe choice of Godfathers and Godmothers well inſtructed in the Religion, and leading a godly life and converſation, as farre as poſſibly can be; by meanes whereof it may appeare, that in caſe of neceſſity the Children may be well taught and inſtructed.

13. Thoſe of the Religion, who by Deputies ſhall preſent Children to be Chriſtened in the Roman Church, ſhall be ſharply cenſured, as giving their conſent to Idolatry.

14. As for the names that are impoſed on Children, the Miniſters are to reject (as much as it ſhall be poſſible, fit, and expedient) ſuch names as are remaining from old paganiſme: Neither ſhall they impoſe on Children thoſe names, as in the holy Scripture are attributed to God; nor the names of Offices, as Apoſtle, Baptiſt, Angel, and the like. And moreover they ſhall exhort both Fathers and Godfathers to chooſe names approved in the holy Scripture, as far as they can. And in caſe they beare ſome particular affection to ſome other names, they may be accepted of, except thoſe above mentioned, and ſuch as ſignifie what is unſeemely.

15. The Miniſters ſhall admoniſh their Flockes to uſe modeſt and reverend behaviours, whileſt the holy Sacrament of Baptiſme is adminiſtred, and to the end that all contempt, which moſt of the people maketh thereof (by going either away and out from the Aſſembly, or behaving themſelves irreverently and without reſpect, when the ſame is adminiſtred) may be prevented and removed: It hath beene adviſed, and found fit and good, henceforth to adminiſter the holy Baptiſme before the laſt benediction, or bleſſing be pronounced, and the people is therefore moſt earneſtly to be told and taught, to ſhew the like honour and reverence at the adminiſtration of the Baptiſme, as of the Lords Communion, *Since Jeſus Chriſt* with all his benefits is offered unto us, in the one and in the other Sacrament.

16. The

16. The Conſiſtories are to have an eye upon thoſe, who without great cauſes and good reaſons doe keepe their Children long from being Chriſtened.

17. Although a faithfull husband have a wife of the contrary Religion: Yet nevertheleſſe he is not excuſable if his child is preſented at the Baptiſme in a Roman Church. He therefore ſhall not be admitted unto the Lords Table, except he have endeavoured with all his power to hinder it.

18. The Chriſtenings ſhal be diligently enrolled and kept in the Church, with the names both of the Fathers and Mothers, Godfathers and Godmothers and the chriſtened Children, ſigned by the Miniſters, that chriſtened them. And the Fathers and Godfathers ſhall be obliged to bring a bill containing all this, as alſo the Childs birth-day.

19. The names of the Fathers and Mothers of Children begotten by unlawfull conjunction, ſhall alſo be enrolled in the Booke of Baptiſmes, as far as they can be diſcovered; except of thoſe that are borne by inceſt, to extinguiſh the memory of ſo enormous a wickednesſe: and in that caſe it ſhal ſuffice to name onely the Mother with him and her that preſent the Child to be Baptized; and in all ſuch unlawfull accidents, mention ſhall be inſerted, that the Children came without a lawfull marriage.

CHAP. XII.

Of the Lords Supper.

The firſt Article.

WHere no forme of Church is yet eſtabliſhed, there the Lords Supper ſhall not be celebrated. 2. Children under the age of twelve yeares ſhall not be admitted to the Lords Table, and it ſhall be at the Miniſters diſcretion to judge of ſuch, amongſt thoſe that are paſt that age, as may be ſufficiently inſtructed to be thereunto received.

3. Prieſts, Fryers, Monkes and other Churchmen of the Roman Church, ſhall not be admitted to the holy Communion, unleſſe they firſt have made a publicke acknowledgement of their former life and profeſſion.

4. Incumbents or beneficed perſons, bearing the name and title of their benefice, and thoſe that either directly or indirectly meddle with Idolatrie, whether they enjoy their benefices under their owne hands, or in other mens hands, ſhall not be received to the Lords Supper.

5. The Miniſters are to be advertiſed not to receive to the holy Communion any man of other Churches, that hath not a ſufficient teſtimony of his Paſtour, or in want thereof from an Elder, as farre as can be.

6. A perſon that is dumb and deaf, that by ſignes and evident teſtimonies and geſture, ſheweth as much (as he can) his piety and Religion, may be received to the Lords Supper, when after a long experience and holineſſe of life the Church can perceive, that he hath faith and true knowledge of God.

7. The bread of the Lords Table is to be adminiſtred to thoſe that drink no wine, making proteſtation, that they do not abſtaine from it out of any contempt, and uſing ſuch endeavours they can in taking and approaching the cup, to prevent all ſcandals.

8. It is free for the Paſtours, diſtributing the bread and wine, to uſe the wonted words; it being an indifferent thing, ſo that all be done and uſed to edification.

9. The Churches ſhall be advertiſed, that it belongeth to the Miniſters to adminiſter alſo the cup as farre as it is poſſible.

10. Whereas divers perſons that are ſicke, preſent themſelves at the adminiſtration and diſtribution of the holy Communion, for which cauſe many make difficulty to take the cup after them; therefore the Miniſters and Elders are adviſed, prudently and diſcreetly to take ſuch care and good order, as doth conduce to ſo holy an action.

11. Such as having beene long time in the Church, will not come to the Communion of the Lords Table, if they doe it out of deſpect, or for feare to be obliged to renounce all Idolatrie, ſhall after divers admonitions, proving fruitleſſe, be cut off from the body of the Church: but if it is by reaſon of ſome infirmity, they ſhall be for ſome time tolerated, untill they be ſtrengthned.

12. Likewiſe thoſe, that come to the Congregation onely at the day of the holy Communion, ſhall be rebuked and admoniſhed to doe their dutie.

13. The faithfull that doe uſe to heare the Word of God in one Church, and receive the Sacraments in another, ſhall be cenſured, and brought to apply themſelves to the next and moſt commodious Church, by the adviſe of the Colloque or Provinciall Synode.

14. Although it hath beene a cuſtome in moſt of the Churches in theſe parts, to celebrate the holy Communion onely foure times every yeare: yet it is much wiſhed and deſired, that it might be uſed more frequently, and yet with all due and requiſite reverence and devotion: it being moſt behoveſull, that the faithfull people doe diligently practiſe, and ſtill increaſe in

Faith

Faith by a frequent practiſe and uſage of this Sacrament, as the example of the Primitive Church, doth alſo invite us to doe. Therefore the Nationall Synodes are to take therein ſuch care and order, as the good of the Churches may require.

CHAP. XIII.

Of Marriage.

The firſt Article.

YOng perſons, that are under age, may not contract Matrimony without the conſent of their Fathers and Mothers, or others, under whoſe power they are. And yet if their Fathers and Mothers ſhould be ſo unreaſonable, and voyd of underſtanding, as not to give their conſent unto a holy and profitable worke; yea oppoſe themſelves out of hatred to the Religion: then ſhall the Conſiſtorie give ſuch adviſe and counſell unto the parties, as ſhall be found fit and convenient.

2. As for ſuch as are of age, though once marryed before, they nevertheleſſe are to doe ſo much honour to their Fathers and Mothers; as not to contract marriage without acquainting them firſt therewith. And if they omit or faile to doe the ſame, they ſhall be cenſured by the Conſiſtorie.

3. The faithfull that are of age, and enjoy their rights, are to be advertiſed and warned by the Miniſters in the publick Aſſemblies of the Church, not to engage themſelves by promiſe to a marriage, unleſſe it be done in the preſence of their Parents and friends, neighbours and other good and godly perſons. And whoſoever ſhall doe otherwiſe, are to be cenſured for their levity and diſreſpect of the ſaid advertiſement. And it will be very convenient and meete, to make the ſaid promiſes of marriage with the invocation of the name of God.

4. Fathers and Mothers, that make profeſſion of the Religion, whoſe children being Idolaters, will marry wives of the ſame Idolatrie, ſhall be advertiſed (with all poſſible care) to turne their children and withhold them from ſuch matrimonies, and eſpecially if they be not yet of their owne freedome, their Parents ſhall uſe their fatherly power and authority to hinder them. And if they cannot ſo much prevaile over them, then (being preſent at the paſſing of the contract of marriage) they ſhall proteſt, that they doe abhorre and deteſt the Idolatry, wherein their children deſire more and

more to proſtitute themſelves. This being done, the ſaid Fathers may give their conſent or connivence to the promiſes and conditions touching the dowry and like matters: making alſo to appeare before the Conſiſtorie the endeavours they have uſed to hinder the ſaid marriage.

5. Henceforth words of the future time are to be uſed in promiſes of marriage and at bethrothings, and if they be uſed, ſhall not be eſteemed ſo indiſſoluble, as the words of the preſent tence; ſeeing theſe words of the preſent doe not promiſe, but rather effectually make and conclude the marriage. Yet notwithſtanding the ſaid promiſes made by words of future time, are by no meanes to be broken or diſſolved, without great and lawfull cauſes.

6. Concerning degrees of affinities, conſanguinities and neareneſſe in blood the faithfull ſhall not contract matrimony in a nearer degree then is ſet downe and permitted by the Kings Ordinance and Statutes.

7. It is no wayes lawfull, nor to be permitted, that any one goe to the Pope to aske a diſpenſation of the hinderances of marriages, concluded or to be concluded. Becauſe by doing ſo his Tyrannie is advowed and approved: but in degrees that are not forbidden by God, and yet prohibited by Policie and humane Law, one may have recourſe to the King.

8 Theſe alliances and affinities, that are called ſpirituall, are neither comprehended, nor to be underſtood by the words of conſanguinity or affinity in his Majeſties Ordinances: and therefore they cannot hinder the parties to marry.

9. It is not lawfull to take to wife the ſiſter of his late wife. For ſuch matches are not onely forbidden by the Lawes, but alſo by the Word of God. And although it was ordained by the Law of *Moſes*, that when the brother dyed without child, his brother ſhould then raiſe up ſeed to his deceaſed brother: yet nevertheleſſe that Law, made for the people of Iſrael, was temporall onely, for the preſervation of the Tribes and families of the people. But it is another thing with the Siſter of a betrothed ſpouſe deceaſed; becauſe the Alliance is not contracted or fulfilled by commixtion of blood: And therefore ſuch a marriage may be admitted and approved. Nevertheleſſe there is great care to be had, that neither the Magiſtrates nor the weake ones be thereby offended.

10 A man once betrothed cannot marry the mother of his deceaſed betrothed *Spouſe*.

11. Likewiſe none can take to wife the Aunt of his wife, ſuch a marriage being inceſtuous: and although the Magiſtrate ſhould permit it, yet ſhall they not be bleſſed in the Church; whereof the Paſtors are to take heed. And for the ſame cauſe is the marriage with the Neece or grand Neece of the deceaſed wife unlawfull and forbidden.

12. Neither

12. Neither can honesty and seemelineſſe permit nor ſuffer to marry the widdow of ones wives brother.

13 None ſhall be ſuffered, after the death of his wife, to marry her, with whom he hath committed adultery, whileſt his wife did live.

14. Whereas the principall cauſe of Matrimony is to have iſſue, and to ſhun fornication: Therefore the marriage of a perſon, evidently knowne to be an Eunuch, ſhall not be admitted nor celebrated in a Reformed Church

15. Marriages ſhall be propounded in the Conſiſtory with ſufficient atteſtation of the promiſes.

16. The Banes of matrimonie are to be asked in the places, where the parties are dwelling and knowne: and if they deſire to keepe their wedding ſomewhere elſe, then where their Banes were asked, they are to take ſufficient atteſtations of the publication of their three Banes.

17. The Banes ſhall be asked three ſeverall Sundayes, in the places, where Sermons ordinarily are kept, and in other places when publicke exhortations and prayers are made. Howſoever the Banes are to be continued within two weekes, and after that time, and on the very third Sunday the weddings may be celebrated before the whole Aſſembly.

18. Thoſe that deſire their Banes to be publiſhed in ſome Roman Church, may doe it, if they ſo liſt; ſince it is a meere politicke buſineſſe, wherein nevertheleſſe no neceſſity is impoſed.

19. No body ſhall be marryed by the Churches, unleſſe they have firſt received of him ample knowledge, and given their approbation.

20. When as one of the parties is of a contrary Religion, the promiſes of marriage ſhall not be received nor publiſhed in the Church, unleſſe the party of the contrary Religion be firſt ſufficiently inſtructed, that the ſame may with a good conſcience publickly proteſt to renounce all Idolatry and ſuperſtition, and particularly the Maſſe, and deſire and intend, by the grace of God, to continue the reſt of his life in the purity of Gods ſervice: and of this inſtruction the Conſiſtorie of the Church, where the Proteſtation is to be made, ſhall take knowledge: and it ſhall not be lawfull for any Miniſter nor Conſiſtorie to doe otherwiſe, under paine of ſuſpenſion, yea of depoſition from the Miniſtery.

21. If one of the parties that deſires to marry, is excommunicated, the marriage then is not to be admitted to the Church, unleſſe the excommunicated perſon make firſt acknowledgement of his faults. As for thoſe that are ſuſpended from the Lords Table, the Conſiſtory may give way and permit them to marry, notwithſtanding the ſuſpenſion, but yet not without taking notice of the cauſe.

22. The Banes of widdowes, that marry againe, ſhall not be asked in the Church,

Church, before at leaſt ſeven moneths and a halfe be expired after the death of their husbands, to prevent ſcandals and inconveniences that might enſue.

23. The marriage ſhall publickly be bleſſed in the whole Congregation of the faithfull: and this is to be done by the Miniſterie of the Paſtors, and no body elſe.

24. It is meet and good for the order of the Church, not to ſolemnize a marriage on the dayes when the holy Communion is adminiſtred: and this order may not be broken without great cauſe; whereof the Conſiſtorie ſhall take knowledge. Neither is any marriage to be ſolemnized on the dayes of a publicke Faſt.

25. Thoſe that being betrothed before they are lawfully married, have dwelled together, whether their fault come to light before or after their wedding is celebrated, ſhall make publicke acknowledgement of this fault, or at leaſt before the Conſiſtorie, according to the direction thereof: and if ſuch a caſe befall before the day of marriage, then ſhall at that day ſuch ceremonies or cenſures be uſed, as the Conſiſtorie ſhall adviſe; except thoſe that have dwelt together during the time of their ignorance, without contempt and diſreſpect of the Eccleſiaſticall orders: thoſe likewiſe that dwelt together whileſt there was yet no Church eſtabliſhed in the place of their abode or in that Country: all which perſons are nevertheleſſe to be called before the Conſiſtorie, that their marriage may be ratified, bleſſed and notified to the Church, when the Conſiſtorie finds it meete and neceſſary.

26. To prevent the inconveniences befalling by too long delaying of the nuptiall benediction, the parties, and thoſe under whoſe power they are, are advertiſed not to delay the day of their wedding and ſolemne bleſſing longer (if it can be) then ſix weekes after the Banes.

27. All marriages ſhall be enrolled and carefully kept in the Church.

28. The faithfull, whoſe party is convicted of adultery, ſhall be admoniſhed to reconcile themſelves; and if they will not, then may be declared unto them the liberty which they have by the Word of God. Nevertheleſſe, ſuch a caſe happening in one that hath charge in the Church, hee ſhall not bee ſuffered to take againe his wife, and to execute his charge.

29. To rule the diſſolving of a marriage by reaſon of adultery, the offended party and that hath committed no fault, may proſecute in judgement and before the Magiſtrate the party that hath offended, untill by a definitive ſentence and judgement the ſame be convicted: And this ſentence the offended party is to bring to the knowledge of the Conſiſtory, whereupon he

he there may understand the freedome given him, according to the Word of God. But by reason of the difficulties of this time, the Ministers of this Kingdome are advised and counselled not to marry againe the parties, that otherwise have liberty to provide themselves elsewhere. And as for the party that hath sayled and offended, the same shall be proceeded against with great and mature deliberation before any liberty be granted.

30. If it befall that after the promises past, and before the full accomplishment of marriage, the betrothed woman shall be found to have committed Fornication before or after the promises were made, and it was not known to him that promised her marriage: Then after a definitive sentence, as above said, the Consistory may proceed to a new Matrimony: And on the other side the betrothed woman, shall have the like liberty, if it be found that the betrothed man have after the said promises committed uncleanesse.

31. Women whose husbands are gone from them, and remaine absent a long time either for trades sake or otherwise, may addresse themselves to the Magistrate, if they desire againe to marry.

32. Concerning wives of Priests, Fryers, and Monkes, that revolt and turne backe againe to Idolatry, (whence they formerly withdrew themselves) either singing Masses, or putting themselves againe into their Cloysters or Covents, they are advertised no longer to dwell with their said husbands, as long as they remaine Apostates, least they blemish and burthen marriage with infamy and reproach. Yet may they not marry with other men before the first marriage be dissolved by the Magistrate.

CHAP. XIV.

Of particular Rules and advertisements.

The first Article.

NOne shall be received to the Communion of the Church, that hath not first publickly renounced all Idolatries and Superstitions of the Roman Church, and particularly the Masse.

2. It is not lawfull for a faithful man to meddle with any thing where Idolatry is joyned withal; as with that which is called Baisemains, Offerings, or Spirituall revenews of the Church, to cause Masses, Vigils, or the like Offices to be sung; nourish Monkes or Fryers, that are onely ordained to serve superstition. But to hold Priories, Rents, Castle-wicks, or Tenures of Ca-

ſile-ſhips, and Tithes, to ſell the revenewes thereof to Church-men, inaſmuch as they are their Temporall Lords, theſe are things indifferent, and in the liberty of thoſe that will deale withall. Nevertheleſſe the faithfull are advertiſed, not to meddle with any ſuch buſineſſes, where any abuſes may be found in, and have appearance or ſhew of ſome ill conſequence. Wherof the Conſiſtories and Conferences ſhall judge with all prudence and circumſpection.

3. Thoſe that by unlawfull meanes, as by the Popes bull, or purchaſe of monies, hold ſome benefices, and likewiſe thoſe that doe entertaine Idolatry either directly or indirectly, are declared unworthy to be received to the Communion of the Lords Table. As for the benefices, where one may be provided with by right of advowſon, whether it be provisionally from the Lord and Lay Patron, or by collation of the Biſhop: The Faithfull are alſo to be advertiſed, not to accept of any that ſhall be offered with what condition ſoever, whether ſecret, or expreſſed and manifeſt for ſome ſervice devoted to Idolatry.

Printers, Booke ſellers, Painters, and other Artificers, and in generall all the Faithfull, and more particularly thoſe that beare any Office in the Church, are admoniſhed, not to frame or make any thing of their Art or Trade, that dependeth directly or indirectly on ſuperſtitions in the Romiſh Church. And as for particular workes and buſineſſes, and the corrections that follow and lighten on them, the judgement thereof belongeth to the Conſiſtory.

5. Notaries, Judges, Secretaries, Clerks, and others, who by the duty of their Offices are obliged to judge, ſubſcribe and ſeale indifferently affaires, that are preſented unto them, are not to be reprehended for having judged, made teſtaments, contracts or bargaines, and diſpatched writings and letters of matters that concerne Idolatry: neither alſo the Judges, for having given judgement in cauſes that touch Eccleſiaſticall goods, and the Kings Edicts or Ordinances.

6. Arbitrators are by no meanes to meddle with matters concerning Idolatry directly or indirectly.

7. Advocates or Counſellors at Law, Proctors and Attorneys, ſhall neither plead, require nor give counſell in cauſes, that are meerely and properly belonging to benefices: Yet nevertheleſſe they may plead and ſue cauſes, that concerne the execution of the Edicts or Ordinances, except in a caſe to eſtabliſh the Maſſe, where the Proteſtants have Sermons.

8. The Biſhops and their Commiſſaries or Chancellors, as alſo the Archdeacons, as are at this time, have no right or power at all, and neither Civill or Temporall nor Eccleſiaſticall jurisdiction in the Churches: But never-

the-

theleſſe becauſe the Faithfull are forced to come and appeare before them to obtaine their right, which otherwiſe cannot be gotten, they therefore may addreſſe themſelves unto them, being ſent and ſo ordained by the Magiſtrate, to whom they are to make their firſt addreſſes.

9. Counſellors at Law, or Advocates, that are of the true Religion, are in no wiſe to plead before Epiſcopall Commiſſaries or Officials, except in caſes, wherein ones right may be ſought for and proſecuted before them; and in conformity to the former Article.

10. It is not lawfull in it ſelfe to practiſe and execute Temporall or Civill jurisdictions, Procurations, and Letters of Attorney in Eccleſiaſticall Courts, when matters doe not concerne what there is called Spiritualty.

11. The Faithfull ſhall not be ſuffered to get, take or ſend out Informations, Summons, or Excommunications, out of the Roman Church.

12. Becauſe it is neither lawfull nor meet to goe to heare Sermons or Predicators of the Roman Church, or of any other perſons that intrude themſelves, without any lawfull calling, thereinto, the Flockes therefore ſhall be hindred and withholden by their Paſtors, from going thither; and ſuch as notwithſtanding doe goe, ſhall be called before the Conſiſtory and be cenſured, according to the deſert and neceſſity of the caſe.

13. Lords, Gentlemen, and others, ſhall be admoniſhed (in conformity of the Eccleſiaſticall Diſcipline) to keepe and entertaine in their houſes and families no ſcandalous or unreformable perſons; and chiefely if they ſuffer Prieſts that ſing Maſſe, or ſuch others as teach ſtrange Doctrines, and are brochers of new opinions and Sects; or if they take any ſuch perſons into their ſervice.

14. Fathers and Mothers ſhall be exhorted, to be carefull in the inſtruction of their Children, which are (as it were) the Nurcery of the Church: And whoſoever of them ſhal ſend their Children to the Schooles of Prieſts, Monkes, Jeſuites, and Nuns, ſhall be proceeded againſt with all Eccleſiaſticall cenſures. Thoſe alſo that put their Children out to be Pages, or otherwiſe ſervants in houſes of Lords and Gentlemen of the contrary Religion, are likewiſe to be earneſtly admoniſhed.

15. Such as have Brothers, Siſters, or other kinſmen or allies, that forſake their Cloyſters or Covents, to ſerve God with liberty of Conſcience, ſhall be exhorted to favour, aſſiſt and provide for them; according to the duty of Charity, proximity and alliance.

16. Neither Miniſters, nor other perſons of the Church, may cauſe Bookes to be Printed, whether they be made by themſelves or others, about matters of Religion, nor otherwiſe to publiſh them, unleſſe they have firſt communicated the ſame with the Conference, or (if need be) with the Provinciall

ciall Synod: and (if the matter be urgent) with the Universities, or at least with the Neighbour Pastors.

17. Those that imploy their wits to write in Poetry Histories of the holy Scripture, shall be advertised, not to mingle Poeticall Fables, and not to attribute unto God the names of false Gods, and neither to adde unto, nor to take away from the Scripture, but rather to keepe, as neare as they can, the termes thereof.

18. The Bookes of the Bible, whether Canonicall or others, are not to be transformed or changed into Comedies or Tragedies.

19. The Churches, where some Printers are of, shall admonish the said Printers, to forbeare the Printing of Bookes touching the Religion, or Ecclesiasticall Discipline, untill they first have communicated with the Consistories, by reason of the inconveniences that are befallen. And the said Printers, Stationers, and Booke-sellers, shall also be exhorted, not to sell Bookes made for, or concerning Idolatry, or otherwise scandalous, and containing wantonnesse and obscenity, and what may corrupt good manners.

20. Although the Priests doe falsely usurpe, and incroach on, the Tithes, by reason of their administration, yet nevertheless, they ought to be payd in regard of the Kings commandement, and to prevent sedition and scandall.

21. The Faithfull are to be exhorted not to commit any scandall, if they should worke on such dayes as are kept idle and called holy dayes, according to the Edict.

22. All violence and injurious words against those of the Roman Church, and particularly against Priests and Monkes, shall not only be hindred and forborne, but also with all possibility restrained.

23. All usury shall be most strictly forbidden and suppresst: and in matter of loane, every one ought to governe himselfe, according to the Kings Ordinance, and the rule of charity.

24. Swearers, who out of anger, levity, or vanity, take the name of God in vaine, and others that teare the Majesty of the Lord, must be heavily censured. And if after one or two severall and severe admonitions they doe not desist, and leave their wickednesse, they shall be suspended, from the Lords Table: and the outrageous blaspheamers and other common swearers and such like, shall in no way be tollerated or suffered in the Church, but shall be censured presently after their first faults knowne, untill they be suspended from the holy Communion: and if they doe still continue, they shall publickly be excommunicated.

25. The Churches shall admonish the Faithfull, both men and women,

to

to use and apply themselves wholly to modestie, and particularly in their apparels, wherein order shall be taken, that all excesse and superfluities thereby committed be cut off, lessened and reformed. Yet the said Churches are not to make any lawes or ordinance about the same, as being a matter belonging to the Magistrate, but by all serious remonstrances cause the Kings Ordinances, set forth about apparels, to be diligently observed.

26. No body may be deprived of the Communion for any fashion sake of apparell, that is ordinary and usuall in this Kingdome: but in this ranke are not to be comprehended such as beare a notorious marke of impudicity, dissolution, or too curious a novelty, as in painting, dyeing of the breast and the like fashions, whereof both men and women abuse for their filthy pretended ornaments. How soever the Consistories shall use all endeavours to supresse and put downe such dissolutions by censures, and shall proceed against the stubborne rebels, as farre as to suspend them from the Lords Table.

27. Dancing is to be suppressed, and those that take the liberty to use some to dance, after they have beene severall times admonished, shall be excommunicated, when they shew themselves obstinate in their rebellion. And the Consistories are exhorted, well to put this Article into execution and to reade the same publickly in the name of God, and in the authority of the Synods: and the said Synods and Conferences are exhorted to take heed of, and warne those Consistories, that therein doe not their duties, to censure the offenders for it.

28. Mummings, Maskes, Jugglings, & such foolish playes are not to be tolerated, nor keeping of Shrove-tide, with like dissolutions, nor Tumblers and Players, of Puppy-playes, and other such tricks. But Christian Magistrates are exhorted not to suffer them, because thereby is entertained curiosity, wantonnesse, vaine expences, and losse of time. And therefore it shall not be lawfull to assist at Comedies, Tragedies, and other Enterludes, Playes of manners, and other Playes represented publickly or privatly, because at all times they have beene prohibited amongst the Christians, as causing and bringing corruptions of good manners; and more particularly, when thereby the Scripture is prophaned. Yet nevertheless, when in some College it shall be found meete and behovefull for the young Schollers, to represent some Histories, the same may there be tollerated, yet so that the same be not taken out of the holy Scripture, which is not given us to be played, but to be preached: and so also that such Playes be made rarely and seldome, and with the advise of the Conference, who is to see first the composition.

29. All Players forbidden by the Statutes and Ordinances of the Land as playing at Cardes, Dice, and other games of hazard, as also such whereto concurreth avarice, immodestie, notorious and manifest losse of time and scandall, are to be suppresst, and the persons using them, to be reprehended and admonished in the Consistorie, and censured according to the circumstances. Lotteries also cannot be approved or allowed of; whether they be set up by the permission of the Magistrate or otherwise: and the faithfull Magistrates are exhorted, to have an eye and be carefull herein.

30. To assist and find himselfe at feasts and bankets, of Bridals, Marriages and Nativities of children, which are made by those of the Romish Church, is in it selfe an indifferent thing; but yet the faithfull are advertised to use them as farre as standeth with edification, and to prove and search their owne hearts, whether they may be strong enough to withstand, oppose victoriously the dissolutions and other evils, which may there be committed, and so rather to reprehend then to commend them. Among these feasts are not comprehended those that are made by Priests that sing their first Masse: For it is not lawfull for any faithfull to come to the same.

31. Neither is any faithfull person to appeare and assist at weddings and feastings of those, who revolt from the profession of the Gospell, to marry with a party of the contrary Religion: As for such as long since are revolted, or have alwayes beene popish, it is left to the prudence of the faithfull to consider, what is meet and fit.

32. Those that challenge, or cause others to be called into duel; or such also that being challenged doe accept thereof, yea that kill their parties, though they have since obtained their pardons, or have otherwise been justified, are to be censured as farre, as to be suspended from the holy Communion, which suspension shall presently be published; and if they desire to be againe received to the peace of the Church, they shall make publicke acknowledgement of their fault.

33. The Articles herein contained, concerning the Discipline, are not so determined amongst us, that, if the utility or good of the Church shall require, they may not be altered: but yet it shall not be in the power of Ministers, Consistories, Colloques, or Conferences, or Provinciall Synods, to adde, charge, alter, or diminish them, without the advise and consentment of the Nationall Synod.

And this preſent Order and Diſcipline of the Church hath thus beene reſolved and concluded by the Nationall Synods held.

THe firſt at *Paris*, the 25. of May,	1559.
The ſecond at *Poittiers*, the 10. of March,	1560.
The third at *Orleans*, the 25. of Aprill,	1562.
The fourth at *Lyons*, the 10. of Auguſt,	1563.
The fifth at *Paris*, the 25. of December,	1565.
The ſixt at *Verteuil*, the 1. of September,	1567.
The ſeventh at *Rochell*, the 2. of Aprill,	1571.
The eight at *Niſmes*, the 6. of May,	1572.
The ninth at *Sainct Foy*, the 2. of February,	1575.
The tenth at *Figeac*, the 2. of Auguſt,	1579.
The eleventh at *Rochelle*, the 28. of June,	1581.
The twelfth at *Vitry*, the 16. of May,	1583.
The thirteenth at *Montauban*, the 15. of June,	1594.
The foureteenth at *Saumur*, the 13. of May,	1596.
The fifteenth at *Montpellier*, the 26. of May,	1598.
The ſixteenth at *Iargeau*, the 9. of May.	1601.
The ſeventeenth at *Gap*, the 1. of October,	1603.
The eighteenth at *Rochelle*, the 1. of March,	1607
The nineteenth at *Sainct Maixent*, the 25. of May,	1609
The twentieth at *Privas* in *Vivarets*, the 24. of May,	1612.
The twenty one at *Tonnins* the 2 of *May*	1614.
The twenty two at *Vitry* the 18 of May	1617
The twenty three at *Aks* the 2. of November,	1620.
The twenty foure at *Charenton*, the 30. of September,	1623
The twenty five at *Caſtres* the 4 of November,	1626
The twenty ſix at *Charenton* the 10 of October,	1631
The twenty ſeventh at *Alenſon*, the 10 of Iuly.	1637

FINIS.

And by profane Orders and Disciplines of the Church hath been
Learn, rejected and confounded by the
Nations of Christendom.

THE first at Paris, the 25. of May,
The second at Poitiers, the 10. of March,
The third at Orleans, the 25. of April,
The fourth at Lyons, the 10. of June,
The fifth at Paris, the 25. of December,
The sixth at Rouen, the 1. of September,
The seventh at Rochel, the 2. of April,
The eighth at Nismes, the 6. of May,
The ninth at Saint Jean, the 3. of February,
The tenth at Figeac, the 2. of August,
The eleventh at Rochel, the 28. of June,
The twelfth at Lyons, the 16. of May,
The thirteenth at Montauban, the 15. of June,
The fourteenth at Saumur, the [illegible],
The fifteenth at Castres, the [illegible],
The fourteenth at Agenois, the 9. of [illegible],
The seventeenth at Gien, the 1. of [illegible],
The eighteenth at Nismes, the 1. of May,
The nineteenth at Saint Maixent, the 15. [illegible],
The twentieth at Vitry, the 2. of May,
The twenty one at Loudun the 25. of May,
The twenty two at Nismes the 25 of May,
The twenty three at Ales the 2. of November,
The twenty four at Charenton, the 30. of September,
The twenty five at Gien the 4. of November,
The twenty six at Charenton the 20. of [illegible],
The twenty seventh at [illegible], the 20 of [illegible].

1596.
15 0.
1596.
1596.
1596.
1597.
1597.
1597.
1598.
1598.
1598

12

AN ORDINANCE OF THE Lords and Commons IN PARLIAMENT:

FOR

The ſafety and defence of the Kingdom of *England*, and Dominion of WALES.

AS

It was commanded by both the ſaid Houſes to be ingroſſed, according to the alterations and amendments, the ſame having been firſt reſolved upon the Queſtion by both the ſaid Houſes, to paſſe: On *Saturday*, the 5th of this preſent *March*, and ſo to be printed.

Jo. Browne, Cler. Parl.

London, Printed for *Ioſeph Hunſcott*. 1641.

ORDINANCE

OF THE

Lords and Commons

IN

PARLIAMENT,

FOR

The safety and defence of the King-dom of England, and Dominion of WALES.

AS

It was commanded by both the said Houses to be ingrossed, accepted by the alteration and amendments the same having been first ordered upon the Question by both the said Houses respectively: Ordained by the said Lords and Commons in this present Parliament assembled, and by the authority of the same, That

London, Printed for John Wright. 1642.

AN ORDINANCE OF The Lords and Commons in Parliament for the safety and defence of the Kingdom of ENGLAND, and Dominion of WALES.

WHereas there hath been of late a most dangerous and desperate design upon the House of Commons, Which we have just cause to believe to be an effect of the bloudy Councells of Papists, and other ill affected Persons, who have already raised a rebellion in the Kingdom of *Ireland*. And by reason of many discoveries, we cannot but fear they will proceed, not only to stirre up the like

rebellion and insurrections in this Kingdom of *England*, but also to back them with Forces from abroad.

For the safety therefore of his Majesties Person, the Parliament and Kingdom, in this time of imminent danger,

It is Ordained by the Lords and Commons now in Parliament assembled, That *Henry*, Earl of Holland, shall be Lievtenant of the County of *Berks*: *Oliver*, Earl of Bullingbrooke, shall be Lievtenant of the County of *Bedford*: *William*, Lord *Paget*, shall be Lievtenant of the County of *Buckingham*: *Dudly*, Lord *North*, shall be Lievtenant of the County of *Cambridge*, and the Isle of *Ely*: *James*, Lord *Strange*, shall be Lievtenant of the County of *Chester*, and the County of the City of *Chester*: *Iohn*, Lord *Roberts*, shall be Lievtenant of the County of *Cornwall*: *William*, Lord *Gray*, of *Warke*, shall be Lievtenant of the County of *Cumberland*: *Iohn*, Earl of *Rutland*, shall be Lievtenant of the County of *Derby*: *William*, Earl of *Bedford*, shall be Lievtenant of the County of *Devon*, and the County of the City of *Exeeter*: Sir *Iohn Banks*, Knight, Lord Chief

Chief Juſtice of the *Common-Pleas*, ſhall be Lievtenant of the Iſle of *Purbeck*, and Conſtable of *Corff* Caſtle, in the County of *Dorſet*: *William*, Earl of *Salisbury*, ſhall be Lievtenant of the County of *Dorſet*, and the County and Town of *Pool*: Sir *Henry Vane Senior*, ſhall be Lievtenant of the County Palatine of *Durham*: *Robert*, Earl of *Warwick*, ſhall be Lievtenant of the County of *Eſſex*: *George*, Lord *Chandoys*, ſhall be Lievtenant of the County of *Glouceſter*, and the County of the City of *Glouceſter*: *Philip*, Earl of *Pembroke* and *Mountgomery*, ſhall be Lievtenant of the County of *Southampton*, the Towne and County of *Southampton*, and the Iſle of *Weight*: *William* Earle of *Salisbury* ſhall be Lievtenant of the County of *Hertford*: *Francis* Lord *Dacres* ſhall be Lievtenant of the County of *Hereford*: *Edward* Lord *Kimbolton* ſhall bee Lievtenant of the County of *Huntington*: *Robert* Earl of *Leiceſter*, Lord Lievtenant of IRELAND, ſhall be Lievtenant of the County of *Kent*, and the City and County of *Canterbury*: *Philip*, Lord *Wharton*, ſhall be Lievtenant of the County of *Lancaſter*: *Henry*, Earl of *Stamford*, ſhall be

Lievtenant of the County of *Leiceſter*: *Theophilus*, Earl of *Lincoln*, ſhall be Lievtenant of the Ports *Kſlaven*, and *Holland*, within the County of *Lincoln*, and for the County of the City of *Lincoln*: *Francis*, Lord *Willoughby* of *Parham*, ſhall be Lievtenant of the Parts of *Lindſey*, within the County of *Lincoln*: *Henry*, Earl of *Holland* ſhall be Lievtenant of the County of *Middleſex*: *Henry*, Lord *Spencer* ſhall be Lievtenant of the County of *Northampton*: *Iohn*, Earl of *Clare*, ſhall be Lievtenant of the County of *Nottingham*, and the Town and County of *Nottingham*: *Algernoon*, Earl of *Northumberland*, Lord high Admirall of *England*, ſhall be Lievtenant of the County of *Northumberland*, and Town and County of *Newcaſtle* upon *Tyne*, and Port of *Barwick*: *Robert*, Earl of *Warwick* ſhall be Lievtenant of the County of *Norfolk*, and the County and City of *Norwich*: *William*, Lord Viſcount *Say* and *Seal* ſhall be Lievtenant of the County of *Oxford*: *David*, Earl of *Exon* ſhall be Lievtenant of the County of *Rutland*: *Edward*, Lord *Littleton*, Lord Keeper of the great Seal of *England*, ſhall be Lievtenant of the County of *Salop*:

William,

William, Marqueſſe of *Hertford* ſhall be *Lievte*-nant of the County of *Somerſet*: *Robert*, Earl of *Eſſex*, Lord Chamberlain of his Majeſties Houſ-hold, ſhall be *Lievtenant* of the County of *Staf-ford*, and the County of the City of *Lichfield*: *Iames*, Earl of *Suffolk* ſhall be *Lievtenant* of the County of *Suffolk*: *Charles*, Earl of *Nottingham* ſhall be *Lievtenant* of the County of *Surrey*: *Al-gernoon*, Earl of *Northumberland*, Lord high Ad-mirall of ENGLAND, ſhall be Liev-tenant of the County of *Suſſex*: *Robert*, Lord *Brook*, ſhall be *Lievtenant* of the County of *War-wick*, and of the City and County of *Coventry*: *Henry*, Earl of *Cumberland* ſhall be *Lievtenant* of the County of *Weſtmerland*: *Philip*, Earl of *Pem-broke* and *Mountgomery*, ſhall be *Lievtenant* of the County of *Wiles*; *Edward*, Lord *Howard* of *Eſcrigg*, ſhall be *Lievtenant* of the County of *Worceſter*, and the County of the City of *Worce-ſter*: *Denzell Hollis*, Eſquire, ſhall be *Lievtenant* of the County and City of *Briſtoll*: *Robert*, Earl of *Eſſex* ſhall be *Lievtenant* of the County of *York*, the County of the City of *York*, and the Town and County of *Kingſton* upon *Hull*: *Phi-lip*,

lip, Lord *Herbert* ſhall be *Lievtenant* of the Countie of *Monmouth*: *Algernoon*, Earl of *Northumberland* ſhall be *Lievtenant* of the Iſle of *Angleſey*: *Philip*, Lord *Herbert* ſhall be *Lievtenant* of the County of *Brecknock*: *Richard*, Earl of *Carbery* in the Kingdom of *Ireland*, ſhall be *Lievtenant* of the County of *Cardigan*: *Richard*, Earl of *Carbery* in the Kingdom of *Ireland*, ſhall be *Lievtenant* of the Countie of *Carmarthen*, and the County of the Burrough of *Carmarthen*: *Philip*, Earl of *Pembroke* and *Mountgomery* ſhall be *Lievtenant* of the County of *Carnarvon*: *Baſill*, Lord *Newenham* ſhall be *Lievtenant* of the Countie of *Denbigh*: *Baſill*, Lord *Newenham* ſhall be *Lievtenant* of the Countie of *Flints*: *Philip*, Lord *Herbert* ſhall be *Lievtenant* of the Countie of *Glamorgan*: *Robert*, Earl of *Eſſex* ſhall be *Lievtenant* of the Countie of *Mountgomery*: *Philip*, Earl of *Pembroke* and *Mountgomery*, ſhall be *Lievtenant* of the Countie of *Merioneth*: *Edward*, Lord *Littleton*, Lord Keeper of the great Seal of *England*, ſhall be *Lievtenant* of the Countie of *Radnor*: *Algernoon*, Earl of *Northumberland*, ſhall be *Lievtenant* of the Countie of *Pembroke*, and the Town and Countie of *Haverford Weſt*.

And

And shall severally and respectively have power to assemble and call together, all and singular his Majesties subjects within the said severall and respective Counties and places, as well within liberties as without, that are meet and fit for the Warres, and them to traine, exercise, and put in readinesse, and them after their abilities and faculties well and sufficiently from time to time, to cause to be arrayed and weaponed; and to take the Muster of them in places most fit for that purpose. And the aforesaid *Henry* Earle of *Holland*, *Oliver* Earle of *Ballingbrooke*, *William* Lord *Paget*, *Dudley* Lord *North*, *James* Lord *Strange*, *John* Lord *Roberts*, *William* Lord *Gray* of *Warke*, *John* Earle of *Rutland*, *William* Earle of *Bedford*, Sir *John Banks* Lord chiefe Iustice of the Common Pleas, *William* Earle of *Salisbury*, Sir *Henry Vane* Senior, *Robert* Earle of *Warwick*, George Lord *Chandos*, *Philip* Earle of *Pembrooke* and *Montgomery*, *Francis* Lord *Dacres*, *Edward* Lord *Kymbolton*, *Robert* Earle of *Leicester*, *Philip* Lord *Wharton*, *Henry* Earle of *Stamford*, *Theophilus* Earle of *Lincolne*, *Francis* Lord *Willoughby* of *Parham*, *Henry* Lord *Spencer*, *John* Earle of *Clare*, *Algernoone* Earle of *Northumberland*, *William* Lord Viscount Say and Seale, *Davis* Earle of *Oxon*, *Edward* Lord *Littleton* Lord Keeper of

the great Seale of *England*, *William* Marquesse of *Hertford*, *Robert* Earle of *Essex*, Iames Earle of *Suffolk*, *Charles* Earle of *Nottingham*, *Robert* Lord *Brooke*, *Henry* Earle of *Cumberland*, *Edward* Lord *Howard* of *Estrich*, *Dengill Hollis* Esquire, *Philip* Lord *Herbert*, *Richard* Earle of *Corbery* and *Bazill*, Lord *Newenham*, shall severally and respectively have Power within the severall and respective Counties and Places aforesaid, to nominate and appoint such Persons of Qualitie, as to them shall seeme meet to be their Deputy-Lieutenants; to be approved of by both Houses of Parliament.

And that any one or more of the said Deputies so assigned and approved of in the absence, or by the Command of the said *Henry* Earle of *Holland*, *Oliver* Earle of *Bullingbrooke*, *William* Lord *Paget*, *Dudley* Lord *North*, *James* Lord *Strange*, *John* Lord *Roberts*, *William* Lord *Gray* of *Warke*, *John* Earle of *Rutland*, *William* Earle of *Bedford*, Sir *John Banks* Knight, Lord chiefe Iustice of the Common Pleas, *William* Earle of *Salisbury*, Sir *Henry Vane* Senior, *Robert* Earle of *Warwick*, *George* Lord *Chamdoys*, *Philip* Earle of *Pembrooke* and *Montgomery*, *Francis* Lord *Dacres*, *Edward* Lord *Kimbolton*, *Robert* Earle of *Leicester*, *Philip* Lord *Wharton*,

ton, *Henry* Earle of *Stamford*, *Theophilus* Earle of *Lincoln*, *Francis* Lord *Willoughby* of *Parham*, *Henry* Lord *Spencer*, *John* Earl of *Clare*, *Algernoun* Earl of *Northumberland*, *William* Lord *Viscount Say* and *Seale*, *David* Earl of *Exon*, *Edward* Lord *Littleton*, Lord Keeper of the great Seal of *England*, *William* Marquesse of *Hertford*, *Robert* Earl of *Essex*, *James* Earl of *Suffolke*, *Charles* Earl of *Nottingham*, *Robert* Lord *Brook*, *Henry* Earl of *Cumberland*, *Edward* Lord *Howard* of *Effingham*, *Denzil Hollis* Esquire, *Philip* Lord *Herbert*, *Richard* Earl of *Corbery* in the Kingdom of *Ireland*, and *Bazill* Lord *Newenham*, shall have power and Authoritie to do and execute within the said severall and respective Counties and Places to them assigned as aforesaid, all such Powers and Authorities before in this present Ordinance contained. And the aforesaid *Henry* Earl of *Holland*, *Oliver* Earl of *Bullingbrook*, *William* Lord *Paget*, *Dudley* Lord *North*, *James* Lord *Strange*, *John* Lord *Roberts*, *William* Lord *Gray* of *Warke*, *John* Earl of *Rutland*, *William* Earl of *Bedford*, Sir *John Banks* Knight, *William* Earl of *Salisbury*, Sir *Henry Pane Senior*, *Robert* Earl of *Warwick*, *George* Lord *Chaudoys*, *Philip* Earl of *Pembroke* and *Mountgomery*, *Francis* Lord *Darcy*, *Edward* Lord *Kymbolton*, *Robert* Earl of *Leicester*,

Philip Lord *Wharton*, *Henry* Earl of *Stamford*, *Theophilus* Earl of *Lincolne*, *Francis* Lord *Willoughbie* of *Parham*, *Henry* Lord *Spencer*, *John* Earl of *Clare*, *Algernoone* Earl of *Northumberland*, *William* Lord Viscount *Say* and *Seale*, *David* Earl of *Exeter*, *Edward* Lord *Littleton*, Lord Keeper of the great Seal of *England*, *William* Lord Marquesse of *Hertford*, *Robert* Earl of *Essex*, *James* Earl of *Suffolke*, *Charles* Earl of *Nottingham*, *Robert* Lord *Brook*, *Henry* Earl of *Cumberland*, *Edward* Lord *Howard* of *Escrick*, *Denzill Hollis* Esquire, *Philip* Lord *Herbert*, *Richard* Earl of *Corbery* and *Bazill*, Lord *Newenham*, shall have power to make Colloneis, and Captains, and other Officers, and to remove out of their Places, and make others from time to time, as they shall thinke fit for that purpose. And the said *Henry* Earle of *Holland*, *Oliver* Earle of *Bullingbrooke*, *William* Lord *Paget*, *Dudley* Lord *North*, *James* Lord *Strange*, *Iohn* Lord *Roberts*, *William* Lord *Gray* of *Warke*, *Iohn* Earl of *Rutland*, *William* Earle of *Bedford*, Sir *John Banks*, Knight, Lord chiefe Iustice of the Commons Pleas, *William* Earle of *Salisbury*, Sir *Henry Vane* Senior, *Robert* Earle of *Warwicke*, *George* Lord *Chandoys*, *Philip* Earle of *Pembrooke*, *Francis* Lord *Dacres*, *Edward* Lord *Kymbolton*, *Robert* Earle of *Leicester*, *Philip*

Lord

Lord *Wharton*, *Henry* Earle of *Stamford*, *Theophilus* Earle of *Lincolne*, *Francis* Lord *Willoughby* of *Parham*, *Henry* Lord *Spencer*, *John* Earle of *Clare*, *Algernoone* Earle of *Northumberland*, *William* Lord Viscount *Say* and *Seale*, *David* Earle of *Oxon*, *Edward* Lord *Littleton*, Lord Keeper of the great Seale of *England*, *William* Marquesse of *Hertford*, *Robert* Earle of *Essex*, *James* Earle of *Suffolke*, *Charles* Earle of *Nottingham*, *Robert* Lord *Brooke*, *Henry* Earle of *Cumberland*, *Edward* Lord *Howard* of *Estrich*, *Danill Hollis* Esquire, *Philip* Lord *Herbert*, *Richard* Earle of *Corbery* and *Bazill*, Lord *Newenham*, their Deputy or Deputies in their absence, or by their Command, shall have power to lead, conduct, and imploy the persons aforesaid arrayed and weaponed for the suppression of all Rebellions, Insurrections, and Invasions that may happen within the severall and respective Counties and Places. And shall have further power and authoritie, to lead, conduct, and imploy the Persons aforesaid, arrayed and weaponed, as well within their said severall and respective Counties and Places, as within any other part of this Realm of *England*, or Dominion of Wales, for the suppression of all Rebellions, Insurrections, and Invasions that may happen according

cording as they from time to time, shall receive directions from the Lords and Commons assembled in *Parliament.*

And be it further ordained, That Sir *John Gaire*, Sir *Iacob Garret*, Knights, and Aldermen, *Thomas Atkin* Alderman, Sir *John Wollaston* Knight and Alderman, *John Warner*, *John Towse* Aldermen, Sergeant Major, Generall *Skippon*, or any three or more of them, together with *Randolph Manning*, *William Gibs*, *John Foulke*, *James Bunce*, *Francis Peck*, *Samuel Warner*, *James Russell*, *Nathaniel Wright*, *William Barkley*, *Alexander Norington*, *Stephen Estwick*, *Owen Rowe*, Citizens of *London*, or any six or more of them, shall have such Power and Authoritie within the City of London and the Liberties thereof, as any of the Lieutenants before named, are authorised to have by this Ordinance within their said severall and respective Counties (the nomination and appointment of Deputy Lieutenants onely excepted.) And it is further ordained, that such Persons as shall not obey in any of the Premisses, shall answer their neglect and contempt as the Lords and Commons in a Parliamentarie way and not otherwise, nor elsewhere. And that every the Powers granted

ed as aforeſaid, ſhall continue, untill it ſhall bee otherwiſe ordered or declared by both Houſes of Parliament, and no longer.

FINIS.

as aforesaid, shall continue, until it shall be otherwise ordered or declared by both Houses of Parliament, and no longer.

FINIS.

13

IOYFULL NEVVES FROM IRELAND,

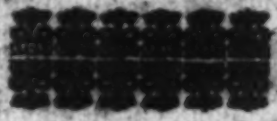
OR,

A TRVE RELATION

Of the great overthrow which the *Engliſh* gave the Rebels before *Droheda*, ſent in a Letter bearing date the 27 of *February*, to Sir *Robert King* Knight at *Cecill* Houſe in the Strand.

K Lofftus (B)

And ordered by the Parliament to be Printed.



LONDON,
Printed for *Iohn Franke*, and are to be ſold at his ſhop neer doore to the Kings head in *Fleetſtreet*, 1642.

JOYFULL
NEWES FROM
IRELAND,
OR,
A TRVE RELATION
Of the great overthrow which
the English gave the Rebels before Dro-
heda, sent in a Letter bearing date the 27 of
February, to Sir Robert King Knight
at Court, Read in the
Senate.

And ordered by the Parliament to be Printed.

LONDON,
Printed for John Franke, and are to be sold
at his Shop next doore to the Kings
head in Fleetstreet, 1642.

Ioyfull Newes from *Ireland*,

or a true relation of the great overthrow which the *English* gave the Rebels before *Drohedah*. &c.

Noble Sir,

IN my laſt to you, I ſignified to you, the difficulties which were like to befall us by the reliefe of *Drohedah*, but God by his infinite mercy hath freed us (I may ſay miraculouſly) from that hazard: for whenour men there were driven to that extremitie to eat horſe-fleſh, Sir *Henry Tichbourne* ſallied out of the Towne with only fourty Muſketiers, and fourty Horſe, and beat off foure hundred of the Enemies, killed above threeſcore of

of them, recovered foureſcore Cowes and Oxen, and two hundred ſheepe; burned foure townes, and brought home two of their Collours; Beſides, I muſt relate unto you Gods abundant goodneſſe unto us, in that the night before the reliefe and ſuccours which we ſent by Sea from *Dublin* to them, ſhould have entred into the Harbour of *Drobeda*, (which was ſtrongly fenced over with a Chaine and ſeverall boates) there happened a ſtorme which broke their chaines, and gave our men ſo free a paſſage, as with little difficulty they came ſafely to the towne. The Rebels were gathered at *Kilſhalgham* within ſeven miles of *Dublin*, above two thouſand men, where they were ſettled in a very ſtrong wood. My Lord of *Ormond* carried out part of out Army, and beat them out of that great ſtrength (for they would not come into the Champaine) and killed above a hundred of them, without any conſiderable loſſe of our ſide, only Captaine *Iames Rochfort*, a moſt gallant and

couragi-

couragious gentleman. This was an act of great bravery, wherein Sir *Charles Coote* did, (as he doth alwayes) beyond expectation, exposing his person to as much danger as any man living could; and in truth he is a gallant man, full of courage and good affections, and deserves great incouragement from that side. Our souldiours are in great want of money, which causes a generall want of all other necessaries, yet notwithstanding God hath infused such courage into them (for undoubtedly it is his worke) that they thinke there is no danger so great, but they may attempt it.

Colonell *Munke* is arrived here with my Lord Lieutenants Regiment of fifteen hundred foot, and Sir *Richard Greevill* with neere foure hundred Horse, which puts much heart into us, and makes us looke big upon our neighbours, yet we grieue wee cannot be able to releeve our friends in other parts; but I hope when our full succours shall come, we shall not

only defend this place, but adde comfort to our poore distressed friends abroad.

The enemy though their numbers bee very great, even beyond beleefe, yet their hearts begin to faint, and I beleeve they repent their furious madnesse.

If my Brother be in *London*, I pray you impart this Letter to him, I would have written to him, but that I thought he was at *Chester*, or on his way thither; By the next hee shall heare from me at large, and I shall likewise trouble you.

I must now only tell you, that I thanke you for your care of those things which concerne mee, and that I am, Sir,

your most affectionate servant,

Feb. 27. 1641. *Ed. Loftus*, *Martii* 7mo.

'Tis this day ordered forthwith That this Letter be published in Print,

H. Elsyng Cler. *P. D. Com.*

14

THE PETITION

Of Sir *Philomy Oneale* Knight, Generall of the Rebels in *Ireland*, and of the Lords, Nobility and Commanders of the Army of the Catholiques in that Kingdome.

O'Neill (Sir P.)

K.

Presented to the Right Honourable, the Lords and Commons now assembled in the High Court of Parliament in *England*.

LONDON,
Printed by *T. F.* for *John Thomas*.

THE PETITION

OF Sir Thelony Oneale Knight,
General of the Rebels in Ireland, and of
Land, Nobility and Commanders of the
Army of the Rebellious in that
Kingdome.

Preferred to the Right

Honourable, the Lords and Commons now assembled in the High Court of Parliament in England.

LONDON,
Printed by T. A. for John Thom

To the Right Honorable, the Lords and Commons now Assemble in the high Court of Parliament in *ENGLAND*.

The humble Petition of Sir Philomy Oneale *Knight, Generall of Ireland, and the Lords and Nobility Commanders of the Army of Catholiques in Ireland.*

Declareth,

THAT to this Honourable and high Court, that there hath bin several Petitions formerly delivered to the Lords of the Councell of this Kingdome, wherein our grievances and oppressions have bin at large set forth and our great desires expressed by the same for the redresse of our sufferings and

our humble Demands for tolleration in our Religion and Liberties in the exercise thereof, and the confirmation of our Ancient Lawes and Priviledges, by former Acts of Parliament, confirmed and granted to us in the Raigne of former Princes of *England*, but the same our Petitions have bin rejected and no favour shewed to us, but all severity that possible could in execution of the Lawes of later times made against those of the Catholique Religion, which enforced our taking up Armes for the defence of the same. There hath likewise been humble *Remonstrances* and *Declarations* aswell presented to your Lordships as published publiquely in this Kingdome, but the same hath also bin disregarded and rejected, not so much as obtaining any Answer thereto, as may any way gaine us hope of our future injoyment of our Religion, Lawes, and Liberties, by which being brought to despaire of any redresse of our grievances, and many oppressions by which we have bin overburthened withall hitherto, yet notwithstanding our Requests could not be hearkned unto, but in both Kingdomes by both Coun-

eels repulsed, that we might cleere our selves of obstinate refusall to the and try all lawfull and dutifull meanes that may be to the King and his Parliament, for the satisfying our just desires to the vttermost, We doe yet againe in the behalfe of our selves, and all of the Roman Catholique Religion, to present our humble Declaration and Petition to your Lordships and the House of Commons now assembled in Parliament, In which wee declare.

1. *That whereas they have since their taking vp Armes bin by divers false Papers and Pamphlets declared to have vsed inhumane and savage Cruelties, and most bloody Massacres against the persons whom they have overcome in skirmishes, which have opposed and endeavoured to destroy not onely our Religion, but Lives and fortunes, which by the Lawes of God, of Nature and reason, wee are bound to Maintaine and vphold, by which wee have bin made infamous to all men, even in forraigne Nations, for which wee are much grieved. Wee therefore to cleere our selves of this Scandall and Defamation, doe say and protest, that since our taking vp Armes wee have not vsed any Cru-*

ilty to the adverſe party, otherwiſe then have happened to fall by the Sword in Battaile, of which wee have taſted, or if wee have taken Priſoners we have preſerved and kept them with reſpect, as is in Warre vſed, till wee have ſeene the vſage of our men taken by the other part, and even as they have been dealt withall ſo have wee, which wee conceive to be but juſt and Congruent to the law of Armes; But for diſmembring, diſ-joynting, ripping vp Women with Child, and ſleying of Infants, wee are innocent concerning the ſame as to our ſelves, and if any of the ruder ſort of Souldiers have beene guilty of the ſame, when we were acquainted therewith we ſeverely puniſhed them, as for Example one Trahon for Raviſhing a Woman with Child, and after ripping her vp, was ſentenſed to be hanged in Chaines for his vile fact, which was accordingly performed, and others have beene puniſhed for the like offences.

2. That by Order from the Parliament all Declarations, Papers, Writings, or Pamphlets, whereby wee are called Rebells, and Traytors, to our King and Country, and Scandalyzd, diſgraced and malitiouſly abuſed, may be reſtrained and called in.

3 That

3. That the Paliament would be pleased to conceive that our desires are not to withdraw our selves from the subjection of our Lawfull King or obedience to any Lawes by his Majesty and Parliament, made for good Government, that destroyes not our Religion, Lawes and Liberties, for the exercising of the same according to the Ordinances of the Roman Catholique Church, but endeavour to vindicate the same to the losse of our Lives and Fortunes.

4. That wee are ready and willing to submit our selves to his Majesty, upon any lawfull, honorable, and reasonable Conditions, but no conditions being propounded by his Parliament, that may be any way safe for us to yeeld unto, and perceiving the distractions and divisions betweene the King and his Parliament whereby they Concurre not so wall together as is desired, we are unresolved what to doe in any way of submission till there be a Concurrence and agreement between King and people, and in the meane time wee must be inforced to doe what we can to preserve our selves and Estates.

5. And lastly, that the Parliament would be pleased to admit and appoint a meeting betweene the

the Lords and Nobility of our Army, and the Lords Commanders in the English Army, under our respective Commissions of Truce and Cessation of Armes between both may be offered and Concluded, for a certaine time, which shall be thought Convenient to settle the present and particular divisions betweene the King and his Parliament; and in the meane time to consider of Articles and propositions which by a finall and Perpetuall Ratification may be made and Confirmed by the States of both Kingdomes.

4. These our desires and humble requests, we pray may be taken into the Consideration of the high Court of Parliament with all speed, and an Answer of the same returned, by which we may know what to trust to.

And we shall Pray, &c.

Oneale. *Montgarret.*

Ofmond. *Netterfield.*

Antrim. *Dillon. &c.*

Averred by *Thomas Etherington* Clerke.

FINIS.

15

THE Commons Petition OF Long Afflicted *England*, TO THE CHIEFE CHANCELLOR OF HEAVEN, *AND* ONELY IVDGE OF *EARTH.*

With His Gracious answere thereto.

Published by C. I. *for the Benefit of all True affected* CHRISTIANS.

LONDON,
Printed for *John Hammond*. 1642.

THE

Commons Petition

OF

Long Afflicted England

TO

THE CHIEFE CHANCELLOR

OF HEAVEN,

AND

ONELY JUDGE OF

EARTH.

With His Gracious assistance implore.

Published by CHRISTIANS.

LONDON.

The humble Petition of the poor distressed Commons of long afflicted ENGLAND.

IF bleeding soules, dejected hearts, finde grace,
Thou all-disposer, turne not back thy face
From us thy Supplicants, thrice seven Suns have worn
Their Summer-shirts, since we began to mourne
Egypts ten plagues we have endur'd thrice told,
Since blest *Elisa* was with Saints enrold.
Thy Messengers of wrath their viols powre
Each day upon our heads, nay every houre
Plagues beget plagues, and fruitfull vengeance growes,
As if there were no end for to our woes.
Have our blacke sinnes, good God, rais'd such a cloud
Twixt us and heaven, that cries, though neere so loud,
Can get no passage to thy mercy Seate?
Are our iniquities good God, so great,
So infinite, as neither groanes nor teares
Can entrance get? Remember but the yeares
Of our afflictions: then forget, we crave,
Our sinnes, and bury them in deepest grave
Of darke oblivion, hide them in the side
Of our Redeemer; O let them be tyde
In chaines, that they may never rise againe,
Let us no longer lye and cry in vaine?
Let these our supplications, this complaint,
Tenderd by our late Sovereigne, now thy Saint,
At last finde grace: was not we humbly pray,
Enough at first thou tookst that Queen away?
Was not that Dove, that Lamb of innocence,
Sufficient sacrifice for our offence?
Oh no, our sinnes out-live them, and our crimes
Did threaten to out-live the last of times.

Thou didſt remove her, that ſhe might not ſee
The ſad beginnings of our miſery.
Had Egypt thicker darkneſſe then had wee
When cleareſt eyes at mid-day could not ſee?
Vnwholſome miſts, ſtrange fogges, rumours of warres,
Evill portending Comets, blazing ſtarres,
Prodigious births and moſt unnaturall ſeaſons,
Spurning Philoſophers quite beyond their reaſons,
Frightiug the ſilly poore, the rich deſorting,
To leave their downy beds where they lay ſnorting.
Heaven in combuſtion ſeemes, the ſky in Armes,
The ſtarres beat Drummes, the ſky doth ſound Alarmes,
The aire hath often bloody colours ſpread,
And all to rouze us from the lazie bed
Of baſe ſecurity, yet nought will fright us,
Till we were robd of that did moſt delight us,
Henry our joy: *Henry* whoſe every limb
Threatned to conquer death, and not death him.
Henry our pride, yea even *Henry* the bleſt,
In whom great Britaine ſet up all her reſt.
Who had not in that one an ample ſhare?
What ſubject had not rather loſt his heire?
What tender mother did not wiſh that Dart
Had glanc'd from him, and ſtrooke her darlings heart?
All they which vertuous were, all which were good,
Turned their watry eyes to ſtreames of blood.
But needs muſt thine annointed leave the Citie
Before it be deſtroyd, ſuch is thy pitty,
And ſuch thy goodneſſe: Are there yet ſtill ten
Is there, good Lord, a number-leſſe of men,
Whoſe innocence may ſlack thy kindled ire,
And keep this Sodom-Britaine from the fire.
Of thy juſt ones, is there not yet a ſtride
Whoſe uprightneſſe hath power to controule
Thy heav'd-up-hand of juſtice? if there bee,
For his or her ſake cauſe thy clemencie
To waken mercie, let thy juſtice ſlumber,
And ſave the greater for thy leſſer number.

For

For his or her ſake, wee doe humbly pray,
Reſpite of time give us a longer day,
And then enabled by your grace and favour,
Weel purchaſe pardon by our good endeavor.
Plague famine, darkneſſe, inundations,
Warrs wee have endured, and Innovations,
With expectation of the worſt can follow
By Popiſh Prelates, that have hearts moſt hollow,
Their Plots diſcover'd, even with feare and horror,
Makes us to ſleep with care, and wake with terror.
Nor are we all this while from venome free,
The Catterpillar hangs on every Tree,
Lowſie Promooters, Monopoly-mongers,
A crew of upſtart Raſcalls, whoſe feirce hungers
Can nere be ſatisfyed, a ſort of ſlaves,
Far more unſatiate then are Whores or Graves,
And doe more miſchiefe then *Egyptian* flies,
That with their buzzing, blinde the peoples eyes;
Yet at the laſt, God hath us comfort ſent
In the bright Sun-ſhine of our Parliament,
VVhich may diſpell the miſty foggs of error,
And turne our clowdy day into faire weather,
The laſt Petition wee moſt humbly crave,
Is; They one heart one min de may have.

A GRACIOVS ANSWERE
from our Bleſſed Mediator, &c.

YOur bold Petitions, Mortalls I have ſeen,
And finde it full of paſſion, full of ſpleen:
Prayers that enter heaven, and gaine a hearing,
Are wing'd with Charity: theirs no appearing
VVith ſupplications fraught with ire, or gall:
I doe confeſſe (poore ſoules) the truth of all,
And wiſh a period to your miſeries,
But firſt your infinite iniquities

Must have an end; Alas you must begin
To love faire Vertue, ah you have done sin,
You must redeem whats lost, and know,
As heaven hath ever been to vengeance slow,
So by degrees is grace and mercy won,
Eyes that be dull with gazing at the Sun,
Increase their sight: If you would mercy gaine,
From unjust actions, you must then refraine:
How dares a wretched servant once require
From his just Master either grace or hire?
You must put off the shoes with which you trod
The way of sin, ere your discourse with God,
Give me but ground for Commendations,
Incouragement, and then your supplications
I shall receive: I left you rich, 'tis true,
And proud withall; You feard none, all fear'd you:
You were so farre from fears, that you devide
To pay him scare, that gave you cause of pride:
You must be humbled, heaven ever punish'd yet
All kind of Rankenesse with an opposite:
Hee that will fatten the gaine his health,
Must strictly fast: Had you liv'd still in wealth,
You never would have bow'd your stubborn knee
Vnto your great Creator, then or me.
I will not grieve your troubled soules too much,
Yet gently your ingratitudes I touch,
And that you may the better know your errors,
I shall unto your memory call favors
By you forgot, unthankfully forgotten,
My favors by you burried are, and rotten:
It is no Oblation to relate
Courtesies done to such as are ingrate,
I found you humbled like a scarcrow stock,
Your very soules beaten against the Rock
Of Ignorance and superstition,
Just in the way to follow to perdition,
I paid the shepherd, and the Pilot too,
And got nor Lambe, nor Fleece more then my due;

Y

Where

Where I never exacted from the common store.
Though all alike were Rich, alike were poore.
For mine and thine, they are ſuch things,
As ſcarſly known twixt Subjects and their Kings.
Princes like the Sunne, ſhould from the woods exhale
The wealth they take: then in a ſhowre let fall
In every place, as they ſee cauſe, a ſhare,
And not conſume them in the worthleſſe aire.
Their full Exchequers ſhould like Conduits be,
Open to all, but to the poore moſt free.
And ſubjects ſhould, like fields, be full of ſpring,
That naturally will fall toward their Kings.
The Common-wealth ſhould alwayes be in motion,
Seas flow to brooks, and brooks ſhould fall to th'ocean.
Such *Royall* and ſuch loyall community,
Keep Kings and ſubjects ſtill in unity.
I cannot ſay I grieve, this place is free
From paſſion, as from iniquity.
But yet I muſt, ſince *Scotland* with it joyne,
Englands Exchequer is no better coine.
Sure there's falſe play, I feare the younger brother
Is growne too wiſe, too crafty for the other.
It is an ill made marriage where the Bride
Spends faſter then the husband can provide.
Princes are Gods on earth, and ſubjects eyes
Vpon their actions muſt not ſtand like ſpies.
It is a dangerous and ungodly thing
To pry into the Chamber of a King.
The Arke of State is ſanctified, and muſt
Be onely toucht by ſuch are put in truſt.
But you expect an anſwer to your petition;
Then know, poore ſoules, tis given mee in commiſſion
From heavens great King, to tell you all thats paſt
To whats to come, is but a ſparke or blaſt.
Your ſorrowes yet (alas) like womens throwes,
Doe goe and come: but there muſt follow woes.
Ere England be delivered, it will make
Your very intrailes bleed, your ſoules to quake.

The

The dayes will come, when fleetest men will
And children wish they never had been borne.
The ſword will eate what plague hath ouer-di
And fire conſume what famine hath not rift.
The Goſpels Sun will loſe his glorious light,
And ignorance as dark as blackeſt night,
Will ſpread her ſable wings about this Ile,
And Babylons proud Whore once more defile
Albions white Cliffs with her infectious breath
Except I ſhield you that have conquer'd death.
Repent, forſake your ſinne, and ſtop my ire,
And ſave your Sodome-Britaine from the fire.

FINIS.

16

THE WELCHMANS Protestation,

Concerning the corruptions of these times.

With her last Will and Testament, writ and puppliſhed with her own hand fifteen tayes after her own teath.

With a Song her was never apide in awle her life, pecauſe her was Shears her Country.

Printed, 1641.

WELLCOME
INSTITUTE
LIBRARY

The Welchmans *Proteſtation concerning the corruption of theſe times.*

FIrſt her was vow, and proteſt, her was awle-wayes live in te faith tat her ancient predeceſſors was live in, and tey was called Proteſtants.

Item, hee was never apide to heare tat her was Teputie of *Ireland*, and her was never love treaſons, pecot her was always love her head a creat teale petter.

Item, her was never love to pee papiſticall Piſſhit, nor never was love to pow to te Alter, bi S. *Taffie*, her was affraid a ſhiding, and peheading, or hanging.

Item, her was never apide in all her life to pe Patentee, pecot her was awleways love her own eares, and hate te pillory.

Item, her was hate to pe Shudge for divers reaſons.

Firſt, be cauſpopie her was very pittifull, and was never finde in her heart to hang te poore Rouges.

Item, tey ſay, Shuſtice was pe plind, and her was love her eyes extreamly.

Item, her was not apide to te ſhip-moneys.

And laſtly, her was never apide to pe hanged her ſelfe, put like te Monkey py te middle.

Item, her was never apide to pe papiſt or puritan.

Item, her was never apide to pe *Arminian*, pecot her was like a creen ſtick, her was pow to much.

Item, her was never love te Prowniſt, her was awlewayes call her prother, and her was porne a creat teal petter Shentleman ten her ſelf.

Item, her was never apide to company of te *Adamites*, for if her go naked in te winter, pecot her was awlewayes take cold.

Item, her was never affect te Family of love, pecot Cod was never pleſſe her, if her lie with her neighpours wife, Put her was ever telight to pe Shentleman of *Wales*, to ride on hunting, and follow te pawling Togs over te hils, over te tales, over te tich, over te pales, to hunt te nimple Hare, with te pugle horn py her ſide, and catch her if her can, and roaſt her for her ſupper, when her has cot her cood ſtomach in catching on her, tis was a creat teal petter ten peheading, or hanging, or putting her head in te pillory, and make her look like an Owle in te Ivypuſh, or ſcratching out her eies, or powing to Idols, or pe call'd prother when her was none of her Kinred, or catching cold with te *Adamites*, or tamning her own ſoul, for loving her Neighpours Wife, pecot toſe tat

was ever telight in it, her was take it for *Shinkin up Morgan, up Howell, up Will, up Raph, up Taffie*, for py Saint *Taffie*, her was telight in peace apove awle tings.

Te laſt Will and Teſtament of *Thomas up Shinkin, up Morgan, up Howell, up Will, up Raph, up Taffie*, Shentleman of *Wales*, which was writ and pupliſhed fifteen tayes after her own teath and puriall py her own hand.

IN te name of te creat Cot *Amen*.

To morrow after te Feaſt of Saint *Taffie*, in te fourteen, fifteen, twenty yeere of the Raine of *Cadwallin*, te pig, ſon and heire to creat *Prute*, te creat *Prittaine*, I *Thomas up Shinkin, up Morgan, up Howell, up Will, up Raph, up Taffie*, peing ſick of pody, put in mind and memory, Cod knows, was here make her laſt Will and Teſtament.

Firſt her was make her loying Wife *Shillian* her ſole Executioner.

Item, her was kive, her eldeſt ſon *Shon, up Thomas, up Shinkin, up Morgan, up Howell, up William, up Raph, up Taffie*, a creat ſtone houſe tat ſtands in te pottome of te Mountaine, in te full face of te Sun.

Item, her was kive her eldeſt ſervant *Thomas up Morgan, up Shon, up Raph, up Taffie*, pecauſe her was cood Shentleman, and was ſerve her, her creat Crandfather, foure yards of friſe to make her mourning Shaket.

Item, her was kive her daughter *Shennie* foure yards of pul-ruſh to make her cold ting.

Item,

Item, her was kive her eldeſt ſon *Shon up Thomas*, *up Shinkin*, *up Morgan*, *up Howell*, *up William*, *up Raph*, *up Taffie*, becauſe her was have ſome of her own fathers ſpirit, and valour, her two-edged pack ſword.

Item, her was moſt earneſtly entreat her loving Wife *Shillian*, and ſole Executioner, to pay awle her tepts her was not ſhuſe put pay, if cot had ſpared her life her was pay avvle.

Item, her was kive ten ſhillings for ſhunkets.

Imprimis, fower creat ſheeſes cut out in caus-popie.

Item, fower puſhells leeke roaſted.

And laſtly, fower puſhells of onyons to make awle her couzens and kinfolks crie.

Item, her was kive ten ſhillings to te creat cleatke of creat Saint *Maries*, tat her was ring te creat pell to kive creat God Almightie tat her was comming tat her was ſend Saint *Peter* to open her creat cate and let her in.

Item, her was moſt earneſtly entreat her loving cretiters to whom her was owe creat ſumms of moneys, tat her was take whole pound of creiſe in ſteed of pound of moneys.

Item, her was love her overſeers if her was horſt to her, and ſe her will executed, and her was interceed for her, when her was in heaven with her creat Saint *Taffie*.

And tus her pequeath her ſoule into te hands of te allmighty who was her maker, and redeemer, and her was in a creat teale of hope was prove at laſt her ſanctifier, and her was pequeath her podie

to

to te ctound to pe puried in te Church of creat Saint *Maries*; and her was awlwayes teſire tat her neighbours if tey were ſhentilemen to teſtifie with her tat her was tie in te proteſtantine fayth and ſet teyre hands to it.

The hands of her neighbours.

Shon up Harrie, up Shames, up Raph Howell, up Morgan, up Taffie, up Raph, up Shinkin.

A Song which her was never apide in awle her life pecauſe her was ſheere her Countrey.

Creat S^t^. Taffie, and little S^t^. Tavid,
How well was receive te creen onyon,
And every weeke
Eat puſhells of leek,
Except was receive te Communion.

Was puile her a cappin was cover'd moſt prave,
And was puilt at te foot of te mountain,
When her was taſte te crape
Was ſcorne te drape,
And was drink te faye water of te Fountain.

Was tinke it mueh finer
If tat her was got her
To eat te fat peeſe and te mutton.

But

Put in ſtead of awl teſe
Her was eate toſted cheſe,
Vntill her was preake off her putten.

Tilpury Campe *was a creat while agoe,*
Taffie Taffie.
Pecot her was tere with one touſand more,
Couzin Taffie.

Was creat teale of horſe
And a creat teale of folke
Taffie, Taffie.
Was a creat teale of Cunn
Made a creat teale of ſmoke
Couzin Taffie.

Taffie *was borne in te Chinke of a well,*
Taffie, Taffie.
Her Father was Cuckold
Her Mother was tell,
Couzin Taffie.

FINIS.

17

A MAGAZINE OF SCANDALL.

OR,

A heape of wickednesse of two infamous Ministers, consorts, one named *Thomas Fowkes* of Earle Soham in Suffolk, convicted by Law for killing a man, and the other named *John Lowes* of Brandeston, who hath beene arraigned for witchcraft, and convicted by law for a common Barretor.

Together with the manner how my Lord of Canterbury would put and keep them in the Ministery, notwithstanding the many Petitions and Certificates from their Parishioners, and others, presented to him, they being the head and most notorious of the scandalous Ministers within the County of Suffolke, and well may be said of all England.

And against whom as chiefe of the scandalous Ministers the County of Suffolke have petitioned to the Parliament: And desired to bee seene by the Parliament, because herein is something mentioned, which is conceived, that one of these scandalous Ministers have abused the authority of the Lords in Parliament.

And he that killeth any man shall surely be put to death: Levit. 24. 17. 21. Num. 35. 18. &c.

Non solum lutum verum & ne tange venenum.

Printed at London for *R. H.* 1642.

A MAGAZINE OF SCANDAL

OR,

A Clap-trap for Wickedness to catch Money in.

Being Satyrical Remarks on the Lives and Characters of both Sexes.

Extracted from the Records of Truth, and the Writings of Impartiality.

Together with the manner how the Lord of Canterbury would put and keep them in the Mint, to go with standing the many Petitions and Centinels that were Parliament, and others, preferred to him, by being the head and mouth-torches of the disaffected plots Ministers with-in the County of Suffolk, and with any besides of

And signed whom as chiefe of disaffection Ministers the County of Suffolk have petitioned to the Parliament: And defired to be secured by the Parliament, because herein is concerning men-tioned, which is conceived, that one of their Lan-dalous Ministers have abused the authority of the Lords in Parliament.

Printed at London for A.M.

A Magazine of Scandall.

IF I should goe about to declare all the devices and evill practices that could be said concerning these two, namely, this common Barretor, and this man-killer, it were an endlesse peece of worke, and labour without end; but having an intent to shoot at some few, which the least of them are too notorious and too intolerable to be suffered in the Church of Christ. I will avoid prolixity, and therefore omit in particular the many vexatious troubles and suits that these two have troubled their Parishioners and Neighbours in the townes about them, how many they have undone and beggered to the terror of many others: I will forbeare to tell you how many were every Court day tossed and tumbled at the Commissaries Court, so as the common proverbe was, that they had made a more beaten toade and footpath to the Commissaries Court, then any market path in all the County; I will not tell how many desperat deboist base and vild persons, and some that have been three or foure times arraigned for felony were their dependants, and went with them from Court to Court, from Assizes to Assizes, and from Sessions to Sessions, to act, accomplish, and performe any unlawfull and desperat devises, either by their false oathes or desperat forces and violences, and many times some of them by pretence of being Bailiffs to arrest men, have entred into mens houses, and taken away their goods, nothing escaped if it were not too hot or too heavy; I will not publish in what desperat manner these two have joyned with these deboist Bailiffes *Conjunctim & divisim* jointly and severally in their desperat oathes to accomplish their evill ends, and how they have shared in their booties which these their dependants have so unlawfully purloined, I will not expresse the many wrongs, suits and controversies, they labour and seeke after to oppresse others and worke thereby their owne profit and advantage, as namely in inquiring

ring after broken titles and buying of them but never pay for them, in hiring and entring upon any lands where there is any controversie, and so to occupy the same for a very small matter, or for nothing at all, which is unlawfull in a Minister to occupy any temporall lands at all, and if neighbors parishioners be at any controversie with his Minister for his tithes, then one or both of these are the Antagonists and Champions to buy these tithes, and will be sure to terrifie the poore parishioner that he must *fas* or *nefas*, due or not due pay what is demanded. To speake how these bend their shoulders to uphold one another in their practices, and concurre and hang together, it were too tedious: And severally how they use their severall postures and qualities apart, the first, I meane the Mankiller setting all thought of his function aside as no part of his calling, doth in as ample husbandlike manner as any husbandman whatsoever go to his labour (when other practices faile) as to ditch, plowe, thresh, carry muck, dresse his horses, and especially on Sunday mornings, and comes to Church with his coat full of horse haires, for he keepes a teame of horses, and goes by the rode to carry timber to Woodbridge and Ipswich, or any other carriage as duely as any carter by the Rode whatsoever, being one indeed cut out for such a purpose rather then for the place he hath beene suffered to hold, being likewise of a desperate condition, his hands having been in blood, have threatned divers of his adversaries to hurt or wound them, and to that end hath carried about him a most dangerous sharpe weapon comprehended closly in a staffe, divers others he hath with violence beaten and wounded, yea rather then he would be out of action he will beat his owne wife who hath had a feeling in this cause, he hath so feared divers of his parish & others with suits for no cause, most certain it is that he hath extracted and drawn divers severall great sums of money both from the able and unable, rather then they would endure his vexations, and upon every occasion threatens my Lord of Canterbury his warrant and great punnishments from my Lord of Canterbury, and who but my Lord of Canterbury, upon whose presumption he was so audacious that he durst doe any thing, yea in the very act of receiving the Communion, in the presence of neere a hundred persons, most of them kneeling at the Railes, in the Chancell, where he forced them to come, some of them having received the Sacrament and others ready to receive it, in a most scandalous and irreligious manner railed and used most menacing speeches, threatning my Lord of Canterburies warrant, and therewith would fetch them up; using foule tearmes, and would not administer the Sacrament to the rest that sat there kneeling and ready to receive it as aforesaid, but in reproch-

ing

ing tearmes turned them away. And further his impudence is so great, that during the time of this present Parliament in Michaelmas tearme last, and divers times since he hath confronted the authority of the Lords house of Parliament, as upon the declaration the honourable house will judge, one *Margaret Berret* widdow, having gotten an order (by petition) from the Committee for Petitions from that honorable house, which did reflect upon this *Thomas Fowker*, this *Fowker* to crosse that order made a most strong affidavit, of which hee will never be wanting if need require, and therby got an order in some sort opposing the former order, but with this he must have his order (as he said) under the authority as well of the Lords spirituall as temporall, or else it was nothing worth, and so had and hath often boasted that his order from the Committee was nothing worth, because it wanted the authority of the Lords spirituall, and that his order had the Lords spirituall mentioned therein, and the order from the Committee had not, as by the severall orders now remaining in the said Lords house appear, and so make by his speeches and reports the said order of the Committee to be of no validity, because it wants the authority of the Lords spirituall as his hath, and in these and many the like, I might go on and have no roome left for an end. I will also give you a tast of the other, I meane the common Barretor; this title shewes him of a pragmatick disposition, he is nimble as a dancer, he will trip it from market to market, yea to London (being a great Solicitor both at common law and spirituall) and enters into every mans businesse that will have him or imploy him, and takes upon him to advise more then all the Counsell in those parts, and declares himselfe to have more knowledge in the lawes of the Kingdome then the best Lawyer of them all, and indeed it hath proved something to that purpose, for he hath advised many to their undoing: I will tell you of one excellent point of learning he practised, that is, he would presse to be an arbitrator for men in many causes, perswading both parties thereunto, promising either party to doo what should be required, but to be sure he served his owne turne, and takes money of both parties, but he that gave least was sure to be soundly crushed if not undone, *probatum est*. A pretty conceit he had to bring a poore taylor within compasse of the law, to whom he ought a spleene, whose honest condition was not suitable to his, being a man of such sobriety and constancy that this pragmatick Barretor could not in the space of two years find occasion to vex him, at last making himselfe familiar and loving to the taylor, sent for him upon a Sunday morning to come unto him, and being in his bed desired the taylor to mend his breches presently, for he was to

put

put them on, which the taylor very simply did, but before the thursday after which was the next Coint day, this Barretor cited him to the Court, and made the poore taylor know it was not lawfull to weare britches on the Sabbath day. I can tell you this Barretor or pragmaticke is also a brave Physitian and Chirurgian, and can doe more hurt in one houre then the best Physitian can doe good in a yeare, he hath much practised this art; And for a souldier he could have conquered more by his art and military skill, then ever Generall *Lesly* or *Spinola*, or any other great Commander in the world, for he can build castles in the aire, and he much wondred (as he said) why the King did not send for him when the Isle of Rees was wonne, who could have prescribed a way to have saved the lives of all the Commanders, and wonne all the Country; what should I say of these two that are permitted to be in the place of pastors and teachers of the people but as, *Tully* said of *Cateline*, *nullum scelus, nisi per te, nullum facinus nisi per te, nullum flagitium sine te*, for there is scarce an evell project thereabouts but is hammered upon their Anvile. Their Religion is either none, or else as the wind blows: If the ceremonies be tending to Popery, none so forward as they, and if there be orders cleane contrary they shal exceed any Round-head in the Ile of great Brittain, they both daily have frequented the company of knowne popish Recusants, entertained some of them, and lodged them, nay which is more, they have had the helpe, advise, and assistance of popish Recusants in many their vild and abhominable actions, and have had them for their greatest and chiefest confederates, agents, and counsellors to procure themselves the unjust getting and obteining of mony, goods, and other advantages. This Barretor (to make short) hath beene so vehemently suspected of witchcraft, that he hath beene twice indicted, and once arraigned for witchcraft.

Whether it be so or not, it is most certaine that many have so accused him upon their deaths, and it is most certaine that he hath used the society and helpe of those that have beene convicted and executed for witchcraft; for whom he protested he would pawne his soule for theirs, and his body for their bodies, and hath had the society and daily frequentation of divers others that are vehemently suspected for witches, and without doubt hath had the helpe of such to worke his intended purposes, and to further his deare brother in iniquity the man killer, as brethren which comply together to destroy all their oppossers. And hath declared that if he were prosecuted by his Parishioners, and that they obtained their wills against him in putting him out of his Benefice, then quoth he, there are some of their houses on fire a-

bout

bout their eares, two hundred miles henee is as good for me as here. *Quis audivit talia horribilia?*

One having loſt certaine ſilver ſpoones, the Barretor ſent poſt horſe and man to one *Woolward* a notorious reputed Conjurer, to helpe him to the ſaid plate, repoſing (as it ſeemes) truſt in the devill to help him to what he deſires. Now theſe two brethren in iniquity dwell within a mile or little more one of another, and are concomitants, fellow Coach-horſes, and draw juſt together. Theſe went to Lambeth Fayre together, and bought much of the trinkets that have been reported there to have beene ſold; and I beleeve they payd well for them, for they have had ſpeciall Popiſh ware, and they have made as good uſe of their ware as any within the kingdome of England.

What ſhould I ſay? all this, *& mille talia*, which might have beene declared, were but talke and bare accuſation, if proofes did not appeare. Therefore (in a word) I will tell you, the one is by law convicted for killing a man, being a very fooliſh act, and ſo declared by Iudge *Croake*, for he did beat out a mans braines: and the other hath beene arraigned for Witchcraft, and convicted by Law for a common Barretor, both lately tried upon their ſeverall traverſes at Bury Aſſizes in Suffolke; the common Barretor before Mr. Iuſtice *Barkeley*, the man-killer before Mr. Iuſtice *Croake*, as by the ſeverall Records appeare, and one of them for the common Barretor exemplified, againſt which Records there is no averment or denyall. And theſe are the two for which the Petition of Suffolke againſt ſcandalous Miniſters is chiefly and principally grounded. And thus I doubt not theſe things appearing to bee true, which are ready at all times to bee ſhewne, ſome remaining on Record, and all the reſt to be depoſed by many witneſſes, will give ſatisfaction of the truth herein.

And now I come to ſhew you how my Lord of Cancerbury would and did hold and ſupport theſe two precious ſervants of his ſtill in the Miniſtery.

The

The manner how my Lord of Canterbury would keepe them in the Ministry notwithstanding the many Petitions and Certificats from their neighbors and others presented unto him, they being the head of the scandalous Ministers, against whom the County of Suffolke have petitioned.

AFter the former tast given of the outward comportment of these two rare birds, I would that it might be a little understood of the inward matter they are indued withall, I mean as touching their ability of learning and divinity, for I make accompt by the former discourse that they cannot have much inward grace, for they never sought for that at Lambeth faire, neither do I think that any was there to be sold, therefore I will apply my selfe to the other, I meane their learning, because you may understand what good cause my Lord of Canterbury had so strongly to keep them in the Ministry: it may be thought that it was their great learning; Indeed as for that, they had learning enough to preach against them that would not pay treble their tithes and to inveigh against such as they bore malice, and that in many mincing termes out of points of learning or divinity, but I would know first whether they can read well or no, for I am sure that neither of them can write true English, yet they endeavour to read their sermons, which I would not condemne if they were penned conducing to the interpretation of the Scriptures, and not from any malicious spirit: Scholers they are I confesse, and had need to go to schoole still, for one of them being demanded what *Microcosmus* was, which by interpretation signifieth a little world, answered that it was Latin for a mist or fog; the demandant replyed againe it was true, for it was more then a mist, for sure he was in a great cloud of darkenesse: and one of them at another time being demanded what *Plerophoria* signified, which signifies, fulnesse of faith, he answered that he did not like that word, because (as he thought) the Papists did attribute it to the names of pictures and reliques; and the demandant replied againe that hee thought he did not like that word indeed, and believed, that he would never be brought to like it, but *quid moramur in istis*? let us follow our

text,

text, and tell you how my Lord of Canterbury would not by no meanes be informed nor perſwaded to heare any thing againſt theſe two, for divers of the neighbours having deſired their Solicitor to preſent divers petitions and certificates to his Lordſhip againſt the ſaid *Fowkes*, and of his conviction for killing the man, and alſo to informe him of the ſaid *Lowes*, how he was convicted for a common Barretor, amongſt many other of the foule actions of them both: And it muſt be underſtood that this *Fowkes* was *ipſo facto* out of his function upon his conviction, untill the Lords great grace of Canterbury tooke great care to put in great good Miniſters, and ſo put him in againe, and gave him a diſpenſation; but before his diſpenſation, the ſaid Solicitor preſented under the hands of his, the *Fowkes*, his neighbours and divers others, a Certificate of his ſcandalous life, and of his little deſert both in life and doctrine, which was at that time received by Maſter *Dell* his Secretary, and my Lords Grace took ſpeciall notice therof, and kept it, and ſtill hath it, which to any mans judgement had been enough to induce any Biſhop in the Chriſtian world not to have diſpenced with a man whoſe hands were in blood, and convicted for killing of a man, which had beene much if he had received a Certificate of the ſaid *Fowkes* honeſt life, and converſation; but howſoever there was ſomething weighed well with my Lord or Maſter *Dell*, or both, to induce my Lord to give him a diſpenſation: But to the Miniſtry my Lord did reſtore him, by what Law or Canon none can warrant, for none whoſe hands have beene in blood ought there to remaine, which being heard and knowne, to the aſtoniſhment of many well governed and able Miniſters, as other laymen and religious people, conceived at firſt that my Lord of Canterbury was abuſed, preſuming hee would not have done it, and thereupon at the like requeſt of the pariſhioners and others, the ſaid Solicitor addreſſed himſelfe with new petitions from time to time, but now none would be accepted, read, or heard, many of which are ſtill to be ſeene: And the ſaid Maſter *Dell* his countenance was changed, the Solicitor received nothing but rough ſpeeches, yea threats ſometimes, and told him we might have remedy in the high Commiſſion, and no anſwer could be had, but, goe to the high Commiſſion: And my Lord of Canterbury being once preſſed by the ſame Solicitor, ſaid, Away, would you have me undoe a man for an unlucky blow? whereas nothing was required but that he might be put *ab officio*, but not *à beneficio*, only ayming to have him ſuſpended from ſo holy a function, that with quiet minds his pariſhioners might come to Church to ſerve God without brawlings and railings on the Sabbath dayes, yea in the time of receiving the Communion, with

which

which they were dayly vexed and troubled by him the ſaid *Fowkes*; but my Lord did excuſe the matter and alledged, that he had Certificate from divers of the Iudges, that his cauſe was to be pittied, and that he ſhould kill a man in kindneſſe, or ſomething to that effect as hee ſaid, which no man will ever believe that any Iudge will excuſe any man after a conviction by law; but it is moſt certaine that Maſter Iuſtice *Crooke* before whom he was tried, never would give the leaſt countenance either in word or writing to extenuate ſo foule a fact, and none elſe could (but before whom the triall was) declare how the caſe deſerved: And ſo after many repulſes, and rejections, the pariſhioners and others were forced (*volens nolens*) to ceaſe their juſt complaint, and ſo reſt untill it was conceived that my Lord of Canterbury might better conſider of his former paſſages, hoping he might be humbled by his reſtraint in the Tower, and to ſalve ſuch things as before hee had done; they were adviſed to repaire to him there, and at their ſaid requeſt the Solicitor did repaire to him in the Tower, who then ſeemed to incline and to give eare to their requeſt, and ſeemed as if hee would countermand his former diſpenſation, ſo as they could procure ſomething under Iudge *Crooke* his hand of the true and juſt deſert of the fact, whereupon the ſaid Iudge being ſpoken withall to that purpoſe, anſwered, that what would my Lord of Canterbury have a better ſatisfaction then a conviction by law, and if that were not ſufficient it muſt be queſtioned whether the ſaid *Fowkes* had a lawfull triall or not; whereupon a little before Michaelmas laſt, the ſaid Solicitor againe repaired to him in the Tower, and becauſe all matters of objection might be taken away? *viz.* the alledged certificate from the Iudges, and his pretence that he did nothing but upon good grounds, the ſaid Solicitor preſented him with this petition and information, with an affidavit annexed herein, after mentioned, and therewithall ſhewed him the exemplification under ſeale of the Conviction of the ſaid *Lowes* of common Barretry, requiring him (*ſede vacante*) that he would not ſuffer ſuch in the Miniſtry, yet it ſeemes he could not diſpence with the waight that did hang ſo heavy on the other party, but raited a new excuſe, and anſwered the ſaid Solicitor, that by reaſon there was an act of Parliament that the high Commiſſion was taken away (which ſeemed to ſtick hard in his ſtomacke) he had no power to put out any out of the Miniſtry, were they never ſo bad, with other allegations; but the ſaid Solicitor anſwered, that hee hoped although that the high Commiſſion was taken away, yet as long as hee was Biſhop of Canterbury his power was not taken away to doe the Church right in ſuſpending ſcandalous Miniſters, or at leaſt to countermand

mand that his diſpenſation which was conceived not to be juſtly done, and likewiſe to put out a common Barretor, ſo convicted by law, as by the Record which was then ſhewed unto him under ſeale did appeare, which was an evidence of it ſelfe without further proofe or witneſſes: but nothing would prevaile, neither could his Lordſhip give any reaſons to avoid this ſaid enſuing Petition or Information, which will more plainly ſet forth the ſubſtance of his wilfull perſeverance in retayning ſuch wicked and prophane perſons in the Church, the tenour whereof followes, with an Affidavit annexed in theſe words, *verbatim & literatim*, hee himſelfe receiving the Originall, with the Affidavit, under Maſter *Page* his hand, one of the Maſters of the Chancery, and doth keepe them untill this preſent. Divers other materiall matters depending upon this cauſe could be manifeſted, if they might be examined. But I hope this will ſuffiſe to expell theſe two ſcandalous conſorts, that infect both Church and Commo.n wealth, and all ſuch that are of like condition.

Here followeth the Petition and Information with the Affidavit, presented *verbatim* to the Archbishop.

To the Right Reverend Father in God William *Archbishop of Canterbury.*

The humble Petition and Information of some of the Inhabitants of Earle Soham in Suffolke, and divers other neighbours adjoyning.

Sheweth,

THat whereas your Grace hath given dispensation to *Thomas Fowkes* of Earle Soham aforesaid, Clerke, after he was convicted by Law for felony and man-slaughter, your Grace alledging you did it upon good ground, having a Certificate from Iudges and Iustices: We therefore, being advised by Councell, doe offer your Grace these reasons to the contrary, to be no ground, nor safe for your Lordship.

1. First, for that by lawfull tryall at an Assizes he stands convict of the fact, which is enough, if no more were said.

2. Secondly, that no Certificate from either Iudge or Iustice ought to be by your Lordship admitted, whereby you should doe any thing against any Iudgement or Conviction by Law.

3. That if it were allowable that any Certificate either from Lords or any great personages whatsoever, should set a man right after conviction by Law, no man would ever want a Certificate by one friends meanes or other, which would bee even the overthrow of the Common Lawes of the Kingdome, and they that allow so doe no lesse.

4. Fourthly, if the King himselfe should bee perswaded, or rather seduced

ſeduced to cauſe your Lordſhip, or any other, bearing authority under him, to doe any thing againſt any Iudgement or Conviction of Law, it ſhould be your Lordſhips part and duty to perſwade the King to the contrary, and not to doe it, being the Law hath paſſed.

5. Fifly, it doth not appeare to what end the Certificate from the Iudges and Iuſtices was obtained, for if it had beene to doe any thing againſt a conviction they would never have granted or done it, but it ſeemed the ſaid *Fowkes* made the beſt uſe of it.

6. Sixtly, Iudge *Crooke* hath beene ſpoke withall to certifie of the offence, whoſe anſwer was, If a conviction at law were not a Certificate enough of the fact: Then it muſt be queſtioned whether the ſaid *Fowkes* had a lawfull triall or no.

It will be alledged againſt your Grace that you urged this cauſe againſt your predeceſſor Archbiſhop *Abbot*, whoſe cauſe was far more to be tollerated then this.

It will be urged and proved what free acceſſe the ſaid *Fowkes* had to your Grace and to your Secretary, with divers conferences, and what rejections have beene to your Petitioners and their Certificates and Petitions from time to time profered, but never accepted, and your Lordſhip being once preſt upon, your Lordſhip very angerly anſwered, that you would not undoe a man for an unlucky blow.

Neither was it or is it deſired to have him undone, but onely that he may be taken *ab officio*, but not *à beneficio*, having onely our ends to be quiet in the Church, having often threatned us with puniſhments your Lordſhip ſhould inflict, even in the time of receiving the Communion, and many other matters which by Certificate may appeare moſt irreligious, but never were admitted to be ſeene before the ſaid *Fowkes* made meanes to your Lordſhip. Maſter *Dell* gently did receive one Certificate, which ſtill he hath, but never after would ſuffer any to bee ſeene.

Pleaſe your Lordſhip to call to mind whom you have put out of the Miniſtry, and whom you keep in.

Pleaſe your Lordſhip to ſee the affidavit annexed.

Pleaſe your Lordſhip to ſee a Record exemplified under ſeale, that one *Iohn Lowes* of Brandeſton in Suffolke, Clerke, is convicted for a common Barretter, and to doe with him (*ſede vacante*) according to Law, it is evidence of it ſelfe, and there is no averment againſt a Record, ſo likewiſe in the former cauſe.

We deſire not to trouble your Lordſhip nor our ſelves no further, if it ſhall ſo pleaſe your Grace.

Here followeth the Affidavit annexed.

A.S. of Woodbridge in the County of Suffolke Gent. maketh oath that he knowes and hath ſeene *Iohn Lowes* of Brandeſton in Suffolke, Clerke, twice indicted, and once arraigned for witchcraft, and knowes him to be convicted by law for a common Barettor upon a full triall at the Aſſiſes in Suffolke, as by record under ſeale appeares: he maketh oath alſo that *Thomas Fowkes* of Earle Soham in Suffolke, Clerke, is of a very ſcandalous life, and hath heard many of his neighbours and others complaine of him, and have ſet their hands againſt him for divers ſcandalous matters concerning his life and converſation, and more eſpecially for railing and threatning often them with my Lord of Canterbury, even in the time of receiving the Communion upon Eaſter day, and another day: and moreover this deponent knowes that he hath been very converſant with Popiſh Recuſants, and knows alſo that ſome Popiſh Recuſants have beene confederate with him, and have beene the greateſt inſtruments for him to effect and bring to paſſe ſome of his deſired ends and practices. And he ſtands convict upon a full triall at the Aſſizes in Suffolke for the killing of a man, and was then conceived very foule againſt him, and was ſo proved by witneſſes in this deponents hearing.

Iur. 4. die Auguſti 1641.

John Page.

BRITISH

FINIS.

AP

B

At

Sent

The t
Stat
be

W
of

a

With

W

THE APPREHENDING of Captayne BVTLER

At *Portchmouth* in the County of *Southampton* and his ſollowers, who were bound with bullets and ammunirion for *Ireland*, in the Shipp called the *Olive*.

As alſo.

The true relation of a terrible Sea fight by the States of *Holland*, againſt a Fleet of the *Spanniſh* being furniſhed with men and ammonition for aſſiſtance to the Rebels in *Irland*

Wherein was taken 23 ſayle of their Ships, as alſo their Vice-admirall *Don Eauſtans* ſonne to *Cardinall* Saint *Low* the King of *Spaines* Nephew.

With a coppy of their Commiſſion againſt the Proteſtants, ſigned unto by the greet Signet.

With the names of the Rebells now in Newgate.

London Printed for *F. C.* and *T. B.* 1641.

The true and reall discription of the apprehending of Captaine *Butler* and his followers, being bound for assistance to the Rebells in *Ireland*.

THe Papists have often made bould adventures to shew their malicious and spleniall intents, towards the Protestants, but alwayes covering them with a vayle, that their treacheries might be concealed, and not appeare, whereby they might incurre the punishment due to their politicall designes, but the allseeing eye of the Almighty knowes the hearts, and he discryes the ill meaning adversary unto his people, as will appeare by the Sequell.

On the six and twenteth of *February* last, the wind and weather being extreame foule there was beaten in upon the the Roads of *Yarmouth* divers shipps loaden with wines, amongest the rest one of them was a French shipp called the *Olive bow* which was heavie laden and the men therof seeming rather Soldiers, then sea men which giveing unto occation of suspition to the countrie, they forthwith offered to search the Shipp but being denyed the same with out a Commission to that effect, it was left undone for that time, with in two dayes after the said Shipp set to Sea, which

gave the more ſuſpition of feare, inſomuch as inteligence being given to one of his Maieſties Shippes called the Rainbow, who ſet forward after them but could not cloſe with the ſaid ſhipp, untill they came to *Porchmouth* where they found the Sipp Ballaſt with bullets and Ammunition and and their Commiſſion as bound for *Ireland*, thus being diſcovered they were forth with brought to *London* and committed to Newgate till it ſhould be further determined by the Parliament.

Their names are as followeth.

Captaine *Butler*.		*Nich Baggot*.
Captaine *John Ryant*.		*Darby Ryant*.
Adam Gould merchant.		*David Galloway*.
Thomas Levalen. merchant.		*John Williams*.
Daniell Daily maſter.		*Patricke Furlong*.
Morgan Quirke	}	*John Dyas*.
Garret Foy.	} ſervants.	*Richard Gallaway*.
John Ryant.	}	*Thomas Mattach*.
		John Butler.

The Ship lies at *Portmouth* in *Hampſhire*, and was bound for Corke.

THE

THE
True relation of a terrible Sea-fight by the States of *Holland* against a Fleet of Spaniſh being furniſhed with men, munition, for aſſiſtance to the Rebels in *Ireland*.

THe griefes and troubles of a diſeaſed Kingdome, does not alwayes conſiſt invy domeſtick or civill commotions, neither doe the diſtrſſes thereof appeare in all places alike, the friends of a ſtate if perpetually, nouriſht in it's breaſt muſt needs incurre the feare and iuſt apprehenſion of forraigne dangers, without ſome freindly informations. I muſt confeſſe that the viperous brood of Malignants, are ſo ſuperfluouſly plentifull, that it would be no news to nominate thouſands, on whom ſuch a deſerved aſperſion, might inſtly be impoſed, nay how is the world of late termed to ſuch a relictancy from united opinions that their cannot be a motion though never ſo good and beneficiall to a King or State, but ſoone it finds many both malivolent and potent enemies to ſuppreſſe their good endeavours. The Maſter

must be beholding to his ſervant for the perfor-mance of his bounden duty, the tenant will not pay his Landlord rent (though due) without ob-ſequious conſideration nay there be ſubiects, that deny their King his power and legall authority, by open and playne rebellions, as that of *Ireland*, who have not onely uſurped his Maieſties authority but ſhewed themſelves utter and profeſſed ene-mies to him, their damnable bloody murders committed, and dayly proſecuted againſt his loy-all Subiects, as alſo by denying his ſupremacy a-mongſt them, making religion a cloake to uphold them, as blameleſſe in theſe their pernitious de-ſignes, inviting forraigne nations as aſſiſtants for their defence againſt him, turning his former love into open emnity, ſuch are the contents of the newes, I meane to treate on as followeth.

The manner of the meet-ting of both Fleets, the Battell, and iſſue thereof.

THe States-men of warre having dayly intelli-gence of the Spaniſh intentions, for the ayding of the Iriſh Rebells, and being chary of the wel-farre, ſafety, and honour of the Engliſh. There was Order given that fifty of their principall Ships ſhould be provided as a guard or victory to over-ſee and watch upon the coaſt of *Flanders* (to repell ſuch forces if any were) of which Colonell *Royſon* went

went cheife commander which continued quietedially ſcouring thoſe ſeas to conceive where any danger might be, for the ſpace of ſix weeks all that time the Spaniſh fearing the worſt made no apparition for their intended, But being (as it afterward appeared) continually egged on & perſwaded forward by the Rebells to take their enterprise of aſiſtance in hand, they ſet ſayle from *Mourney* neere *Maligo*, with the number of 70. Saile of Shipping, having with them *Don Lucotreſe* Admirall, and *Don Eanſteans* Son to Cardinall Saint *Low* Viceadmirall of their fleer, their ſhipps wherein they rowed carying with them, one *Saucte Maria Delplos*. two *Lepetulcule*, both ſhipps of great note, and therefore moſt fit for ſuch great perſonages. They ſteered their courſe as for the *Weſt Indyes* paſſing by *Maſligo Garviter*, *Landſip*, *delos Cater*, *Ligeurud*, *Manuſtrell* partes and had almoſt paſt *Flanders*, but being diſcryed by the dutch men of ware, they hoyſed ſaile to meete them, and ſume tenn leagues beyond the Channell, begune the encounter, the *Spaniards* proffering parly and divers excuſes to prolonge the time from battell, which was granted, by the which meanes *Don leocotreſe* with tenn ſhipps more ſtole away by night, to the great diſpleaſure of the *Holander*, who perceiveing their Cowardiſe plyed them ſo ſoundly with bullets that ſtaird behind that many of them weare ſunke others is boorded by the duch as the *Le Petruſcula*, where in was *Don Eanſtance* the Viceadmirall with twentie three more of their ſhips, the men whereof they tooke priſoners, who upon examination confeſſed

confeſſed their intended Iorney for *Ireland*, as alſo they received their Commiſſion, granted to *Don Eauſtance*, the contents wherof following.

The coppy of the Commiſsion granted to *Don Eauſtans*, for his forces to be tranſported into *Ireland*.

Where as we haveing received divers petitions from the Roman Catholick; concerning their preſent danger by the Proteſtant partie now growing ſtronge againſt them, deſireing ayde and aſſiſtance againſt them, we out of our princly Clemencie, have and doe in the preſence of my preſent counſell, give power and authoritie unto our kinſeman *Don Eauſtans* to perſecute and trouble all Proteſtants in *Ireland*, according as he ſhall ſee good reſerveing to himſelfe from the Iriſh, (for his ſo deſerveing ſervice) ſuch honours as ſhall be thought convenient.

Given under our hands

Mallego *this tenth of*

January 1642.

FINIS.

RE

How e
whoſe
apprehe
mouth, a
brou
I

Where
IRE

An Exact and True

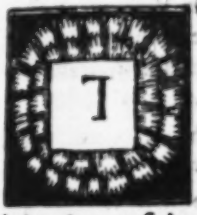
RELATION

How eighteene French and Iriſh men, whoſe Names are ſet downe, were apprehended at *Salt-come* in *Devonſhire* neere *Plymouth*, and from thence by order of Parliament, brought up to Newgate, on Munday the 7th March 1641. upon a ſuſpition that they had an intention to tranſport victuals and munition to the Rebels in Ireland.

Whereunto is added very Good Newes from *IRE LAND*, brought over by the laſt poſt, 7 Mar. 1641.

LONDON,
Printed for *Iohn Wright*, 1641.

The manner how eighteen French men who were bound for *Ireland*, wee brought to Newgate, 7 March 164⅛



WAs the Prophets expreſſion to no leſſe then a King, obedience is better then ſacrifice; but rebellion is as the ſinne of Witchcraft. A crime moſt hatefull to God and odious to man, bringing ſwift deſtruction if not timely prevented, as upon particular perſons, ſo more generally upon whole kingdomes: it being that curſed root, from whence proceedeth many hundred branches of impious and confuſed actions, rapes, murder, famine, fire and ſword, with infinite the like bloudy and cruell maſſacres, doe ordinarily attend this hell hatcht fury; wherein the innocent ſuffer as well as the guilty, good and bad, one among another till at laſt the hand of Iuſtice continually purſuing, ith end overtakes, and in a moment, confounds the wretched actors thereof in ſudden and ſhamefull ruine.

This truth needes but little Illuſtration, the diſtreſſed condition of our neighbour nation of *Ireland* at this preſent, occaſioned by the unnaturall rebellion of her owne ill-bred ſonnes, too well approves it, where ſuch inhumaine cruelties, and unheard of tortures, are dayly practiſed by the barbarous enemy, that the very relation thereof would melt a heart of flint to heare it.

But now bleſſed be God, ſuch hath the painful indeavours, and prudent care of our moſt gracious King, and his wiſe Parliament been, for the helpe and aſſiſtance of thoſe our oppreſſed brethren, that by their charitable benevolence, and friendly aid, the proteſtants are much ſtrengthned, and the rebels diſcouraged, great hopes being left of a quicke and finall conqueſt over thoſe tyrannicall and mercileſſe traitors.

Our royall King hath long ſince proclaimed them ſuch, let none therefore preſume to ſuccour or relieve ſuch a viprous generation, that gnaw and feed upon the bowels of their owne deare mother, leſt vengeance reward their ungodly deſignes, and ſweepe away both authors and abettors at an inſtant.

The cauſe of this my writing proceedes from a late paſſage, now freſh in memory and the onely talke of the Citty, I meane the 18 French men, who by an order from the Parliament were apprehended neere Plimouth, and from thence brought to Newgate, upon a ſuſpition, that they had an intention to tranſport victuals and munition to the rebels in Ireland.

Their names are as followeth,

Captaine *Butler*.		*Nich Baggott*.	
Capt. *John Ryant*.		*Darby Ryant*.	
Capt. *Daniel Ryant*.		*David Galloway*.	
Addame Gould	marchant.	*John Williams*.	
Thomas Levalen.	marchant.	*Patricke Furlong*.	
Daniell Dally.	maſter.	*John Dym*.	
Morgan Quirke.	}	*Richard Gallaways*.	
Garret Foy.		*Thomas Mattach*.	}
John Ryant.		*John Butler*.	

servants.

The Ship lies at Salt-come in *Devonſhire*, and was bound for Corke.

Theſe men being ſhipt in a ſmall veſſell, which as they ſay was onely laden with marchandize in France, and bound for Corke, though it ſuppoſed twill be found otherwiſe, were by contrary windes driven upon the coaſts of England, at a place called Salt-come in Devonſh. where not without good cauſe they were ſtaid by the Governour of the Towne, and notice given to the Parliament thereof, who preſently ſent downe an order to ſtay their ſhip, and bring them to London, which was accordingly done in this manner. The Sheriffe of every county with the conſtables, were commanded to conduct them from place to place, till at laſt they came to Brainford, where they lodgd on Sunday night, March 6. The next day the Sheriffes of London went downe to

Brain-

Stainford and from thence brought them to Newgate the ſame day at night, 2 Conſtables riding one each ſide all the way and the priſoners in the middle.

If they be guilty I make noqueſtion but the Parliament will quickly ſift it out, and inflict ſuch puniſhment upon them as the hainouſneſſe of their offence deſerves.

The laſt Newes from Ireland, 7 *March*, 1641.

The 10. of *February* our men went to *Artain*, againſt a caſtle ſo called, which had before done ſome miſchiefe, to ſome of our men, the enemy being in it, But the enemy fled before our ſecond comming, and left the Caſtle; and a garriſon was left in it by us.

Upon the 12th. wee had newes, that the enemy was intrenching at a place called *Soughing* Towne, ſome 6. Miles ſouth of our City, and ſome 2000 Foot, and 200. Horſe went out againſt them; The Lord *Lambart* commanding in chiefe; A ſmall battell they had, but the Enemy ſtood not, on the Enemies ſide ſome 70 or more was killed, and but one hurt on our ſide, and ſo came home that night, and brought home one of the Rebells Captaines and two more of the enemies Captaines ſlaine, many Letters of treaſon were found about him that was taken.

On the 13. a man was brought to our City being taken by ſome of our ſcatterling men ſcouting about our City, who confeſt without conſtraint, that he had killed an *Engliſhwoman* at a place called *Leſlipeſton*, 6. Miles Weſt of our City, and waſhed his hands in her bloud, being ſet on by the popiſh Prieſts ſo to doe, hee was preſently hanged, but dyed with much repentance and a proteſtant, which few do.

Upon the 19. and 20. Arrived heere from you 2000 Foot and 300 horſe but little or no money, which made us poore of the City fare harder then before; which was to hard.

Upon the 21. Wee had knowledge that our Ships ſent with vittaile to relieve *Tredath* had got ſafely in, and in ſpight of the enemy, who had chayned up the harbour, but our men brake the Chaine, and got in, notwithſtanding. And publike thankes was with us for that happineſſe, for in ſuch a great ſtrait was that City, as to eat Horſe fleſh, as letters from my friends from the City to mee teſtified; Alſo Captaine *Barkes* who was the Sea Captaine, in his comming home met with ſome fore ſmall Boats or Barkes of the *Wexford* men, going toward the enemy in the North to carry Lenten proviſion, but hee ſpoyled their deſigne in ſinking moſt or all of them, About the ſame time we had alſo Letters out of *Munſter*, that all that part of the Countrey was roſe in Rebellion being carried out by the Lord *Muſcry*, and Lord *Roth*, who had profeſſed much fidelity, and many deceitfull promiſes had paſt to the preſident of that Province, till they ſaw their owne advantage, And it is reported they are not leſſe then 20000 ſtrong, beſt appointed of all the Rebels, for indeed this Lord *Muſcroy* is the moſt moniedman, of all the *Iriſh* Lords, ſo that now not one place in *Ireland*, but is in Rebellion, for the Lord of *Clanrickard*, ſtands as ſome thinke Neuter, does nothing at all, or cannot do any thing, or will not, But wee heare that our Preſident of *Munſter* was forced to betake himſelfe to the ſtrong hold of *Corke*, and the Lord of *Corke* betooke himſelfe to *Toyhall*; which are repor-

reported both to be beſiged by the enemy.

Upon the 22. of this moneth, newes was that at a place neere *Feleſton* ſix miles from us, a great multitude of the enemies had ſtrongly fortifide themſelves, and it is well fortifide by nature, having alſoa ſtrong Caſtle in it; Some 3000 of our men went againſt it, horſe and foote; Our Lord generall the Earle of *Ormond* himſelfe went, as did Sir *Charles Coot*, Sir *Symond Harcourt*, and many more, *John Moore* being one of the Soldiers, and upon the forelorne hope. had both his left and right hand man killed, he told me that our generall himſelfe, led up the forlorne hope, with many words of Comfort to them, able to make any man fight to ſee ſuch a man as he goe in ſuch danger: For the enemy had a great wood to ſhelter them beſide trenches, but our men after 2 houres Battell, beat them from their Trench, and from the wood, killing ſome 80 of them, For all that advantage but 7 of our men was killed, but that we loſt one Captaine *Rochford*, a man of ſuch note, that never more was any man bewayled; For all the good and valliant parts of a Soldier was in him, in this bout Sir *Symond Harcourts* Regiment, behaved themſelves valliantly but for the Caſtle our men were forced to returne home without taking it, having nothing but field peeces with them, the way being to rotten to beare greater as yet; many more of the enemies had bin ſlaine but that the wood defended them, ſo that the Trees tooke off all that was ſent to them in this Caſtle is thought to be much wealth beſides all that have bin great men of the Rebels. But our men will not ſo leave it, but will againe try their forces againſt it ſhortly.

As

As yesterday our men came hame, yet tis to be feard that a famine is like to be in our City, in that fifti men come to us and provision is short, and none of yours that come to us bring any vittailes, great num are vpon us, more then can be borne, He that had Butter, and Cheese, and Cloath at betwene 6 and 14 Shillings a yard here sent by any out of London, might make a good trade of it; Cheshire cheese is sould here for six pence a pound already; Some of your Londoners are come hither (acquaintance of mine) that will send for such things, for great profit may be made by them, and quicke returne.

FINIS.

E

S

T

C

Pu

ENGLANDS SAFETY IN NAVIE AND FORTIFICATIONS;

The common Intereſt both of King and People.

CONTEINING NECESSARY

OBSERVATIONS CONCERNING DOVER,

AND OTHER SEA-TOWNS OF *ENGLAND.*

Publiſhed for the neceſſary View of the Right Honourable, The High Court of PARLIAMENT: And alſo for the publique ſafetie of the Kingdome, and *all other his* Majeſties *Dominions.*

Printed for *Io: Ch:* and *John Bull.*
1642.

ENGLANDS

SAFETY IN NAVAL

AND

FORTIFICATIONS.

The common Interest both Sea-faring

and Land-Men.

OBSERVATIONS

CONCERNING

DOVER,

AND

Publish'd for the Benefit of Navy & Trade.

Right Honorable, The High Court of

PARLIAMENT.

Publique Interest the King Lords and

Commons Assembled.

1694.

NECESSARY OBSERVATIONS CONCERNING DOVER, AND OTHER SEA-TOWNS OF *ENGLAND*.

DOVER with her Caſtle hath (by Ancients) been accounted, The lock and key to the whole Realme of *England*. Likewiſe the five Ports, together with the two ancient Townes annexed, or incorporated into the ſame; with their ſeaven members, have all of them been places of great ſtrength and importance; and conſequently, have therefore obtained many great priviledges. In this Latine Verſe next enſuing (unfitting to be in this obſervation omitted) are all the ſaid fourteen Haven Townes ſet forth.

Haſtingus, Dover, Sandvicus, Romnea, Hithus,
Sunt Portus. Villa antiqua, Rya, Frigmare ventus.
Villa februm, gentis ſaxum, pelagi vada, Lydda,
Fordwich, Tenterden, Penevſco, membra retentur.

Engliſhed.

Haſting, Dover, Sandwich, Romney, and *Hith*, are the Cinque or five Ports, *Rye* and *Winchelſea* are the two ancient Townes, united and incorporated into the ſame priviledges the ſaid Cinque-Ports enjoy.

Feversham, Faulkston, Sea-ford, Lydd, Hithe, Tenterden and *Pevensey*, are the Five Ports, and two ancient Townes, severall members, besides *Deale, Walmer*. Very many Villages and Parishes in the Island of *Thanet* in *Kent*, and some elsewhere, enjoying the same liberties and privileges for the Lands defence.

The Castles of *Dover, Sandowne, Deale, Walmer, Sandgate, Camber, Moates-Bulwarke*, and *Archcliffe-Bulwarke*, these many yeares now past, have been much decayed in their severall Magazens of Armes, and all sorts of warlike Munition, which have heretofore been kept and continually very well supported and maintained; as not onely honourable, strong, and defensible Forts, standing next unto the Seas, being Frontiers of this Realme; but also so necessary Fortifications for the defence and safeguard of the same, that they have alwayes been repaired, and with Munition continually supplyed, for the publique defence of this Kingdome, yet of late yeares have wanted much provision of abilliaments for Warre, or warlike defence; besides all the defects in store. A part of the North Wall of *Dover* Castle since the yeare 1637. by tempestuous or such like weather, hath fallen downe into the Castle-trench. Likewise much of the Leads of the Kings lodgings in the said Castle have by boysterous tempests and great winds, blown quite up to the top of the stone-worke thereof, and some blowne over it; imparring the whole Tymber Fabricke underneath, to the great prejudice of *Englands* sometimes glorious & formidable Common-wealth; notwithstanding, the severall provisions, stores, and Magazens of the said Castles, &c. have been of late much decayed, have little or nothing been replenished.

At the first comming of the *Spanish* great Fleete of Warre in the beginning of *September* 1639. into the narrow Seas, and into the Kings Chamber, there so called; The said severall Castles, Bulwarks, and places of Defence, were all, or most of them, without any strength formidable before the face of so strong and mightie a Fleete, or any power resistable, if an attempt had been performed by the vast and War-like *Spanish*-Fleete aforesaid; but contrariwise, in very weake plight and dolefull state, even in depaire of loosing the most part of the Sea-Townes

and

and Fortifications neere *Dover*, the *Downes*, and elſewhere, if not the dangerous deſtruction of the whole Iſland, nay, the whole Kingdome.

For further demonſtration of the Caſtles and Sea-coaſts ſeverall weakneſſes, three hundred land-ſouldiers were appointed out of the ſaid five Ports, Haven-Towns, and Members to be raiſed for purſuite of the *Scots* in that late expedition, if they had been compelled unto, and to march away from the ſaid Ports, had been a deſigne onely to weaken, the then weake and too weak, ſea-coaſts for ſuch a time of action: heretofore they have been accounted the keyes of *England*, yet at that time of eminent danger, they might well have been eſteemed, the Deſtruction of *England*. Had we not been then by the *Holland* Navie, defended (as one well termed it, the ſcourge of *Spaine*) whom together with us were protected by the divine providence above, in guiding Admirall *Van-Trompe* here below, *England* doubtleſſe in the ſaid yeer 1639. had miſerably felt the ſavage cruelty of *Spaines* great Treacherie; to a Kingdom then and ſtill in League and friendſhip with him. Heretofore the courageous ſtoutneſſe of the *Engliſh* had rather expire in a valiant reſiſtance, than yeeld to the laſting ſlavery of ſo proud a Nation.

Queen *Elizabeth* of ever famous memorie, kept them under enough; and their *Spaniſh* proud hearts humble in ſight onely of her Majeſties ſhips, and her Vice-Admirall Sir *Francis Drake*; as for inſtance, when the Armado of *Spaine* in the yeer 1588. was arrived in the Narrow Seas, having paſſed the place of their expected ſupply, and gotten Sea-roome for their high bodied Hulks, ſpread their main ſails, and made away as faſt as winde and water would give them leave, more fearing the ſmall Fleet and Forces of the *Engliſh*, (though nothing in number like unto them) than ſtanding upon termes of Honour either of their chieftains or Invincible Navy: Yet ſurely if they had known the want of Powder, (a fault unexcuſable upon our coaſts) they (no doubt) would have ſtood longer to their tacklings. But God in this of 1588. as likewiſe of the laſt Armado of *Spaine*, 1639. would have us to acknowledge, that we were onely delivered by his own gracious providence and arme, and not by any policie or ſtrength of our own. A Motto on the ſaid Vice-Admi-

tall *Drake*, though not much pertinent to the matter in the precedencie of these observations treated on, yet deservedly to be remembred to the everlasting renown of so valiant and so true a Subject to the said Queen *Elizabeth*.

If Popery should (which God forbid) re-raigne,
They could not, Noble Drake, *dig up thy grave,*
As once they did, I say, with fell disdain,
Against good Luther *furiously rage and rave.*
They could not doe's 'gainst thee, I say, for why,
Thy bones in th' bottome of the sea do lie.

Now to the Subject aforesaid, notwithstanding the weakenesse of the said Fortifications, in that time of streight 1639. *Englands* Sea provision was as weak, if not weaker than the Castles, Fortifications, &c. Provision on the shore, onely foure of his Majesties ships (neer those Sea-towns and Villages aforenamed then and still in distresse, if no better fortified then within these few moneths now past, if any occasion or attempt in a warlike manner be offered) for assistance and preservation of *Brittaines* great Island; What were his Highnesse said 4. ships of warre to the *Spanish* great Gallownes fiftie three in number, full of provision of all materials for warre, fitted with grave and (questionlesse) skilfull Sea-men. Moreover in each said ship or great Gallowne, were a very great store of Land-men: Likewise to each severall great companies were Captains both of sea and land souldiers, in those vast Gallownes.

The report of a friend of mine, skilfull both in Sea and Land Imployments, declared his opinion, That this mighty Fleet was bound either for *England* or *Ireland*, and, said he, a fit time for them to act their afore-intended Designes; By reason *England* hath enough to do with *Scotland* at present: yet (said he) though their pretence be for the relief of *Flanders* chief City and Sea-town *Dunkerke*, there to discharge their multitudes of Sea and Land Souldiers, said he, the Hulls or Bottoms of those mighty warlike Gallownes draw too much water for ever coming to *Dunkerke*, or any nearer than a League or two: therefore (said he) if their Commissions were made known, this Fleet is to land in some Port or Ports of *England*, for they have both Sea and

Land

Land Companies, and likewiſe their Ordnance are mounted with Land carriages above the Decks of their Gallowſes; To the intent immediatly after their landing in their Ports deſigned by their Commiſſions; that with the Field or Land carriages wherewith the ſaid Ordnance are mounted, may diſplay upon the Countrey; And likewiſe with mans ſtrength or otherwiſe, draw them againſt the Caſtles, Bulwarks, and fortified Places of this Iſland, thereby forthwith to obtain a great part of the Shire or Countie wherein they land, untill repulſe, nay even to the City of *London*, the Metropolitane City of this Kingdom of *England*. Many great Papiſts (of this Kingdom (for inſtance) during the Spaniſh Fleets ſtay in the Downs, a good Road for ſhips neer *Dover*) came thither, and were very jocant and jovial, nay ſome of them in a kind of commanding way, ſeeing things almoſt compliant with their purpoſes.

And at the time aforeſaid generally through the whole Kingdom, every Province or County had a Treaſurer for the Papiſts, to ſupply the wants either of weapons or money of all the Popiſh party that needed therein; ſo that conſequently the ſaid *Spaniſh* Fleet came for and was provided for this Kingdom in that time of *Englands* diſtreſſe. I ſay diſtreſſe, by reaſon of the intended warre betwixt *England* and *Scotland*, which (God be praiſed) hath ended in a bleſſed peace, and likewiſe the weakneſſe of *Englands* Navie and Fortifications aforeſaid. Now not omitting a true verſe, deſcribing this Kingdoms publique welfare, (if truly obſerved) for the knowledge of *Englands* Worthies in the Honorable and high Court of *Parliament*, now aſſembled as followeth.

Englands ſafe gates, are her Cinqueports,
Her ſtately ſhips, her walls:
Her Camps, the Sea; Bulwarks, her Corps;
Her heart, her Generals.

The dayes are now dangerous, and full of miſchiefs infinite, therefore if the great Councell of Parliament would but caſt their eyes (on the Kings Navie, Caſtles, Towers, Bulwarks, Blockhouſes, and all fortified places for *Englands* ſafetie and defence,

fence, and likewiſe upon a book entituled, The Advice of that worthie Commander Sir *Charles Howard*, newly publiſhed, and lately preſented to this moſt Noble and Honorable Aſſemblie of Parliament; together with another ſmall book entituled, M. *Balls* Propoſitions of Fortifications) and have them fully and exactly viewed, and certified under the hands of the ſeverall Generals, Admirals, Captains, Lieutenants, Gunners, and Officers, both of Navie and Fortifications, as they will teſtifie upon their oaths on the holy Evangeliſts before this great Court of Parliament; That the Worthies thereof may know, the true ſtate of the ſtrength of the Kingdom, and ſo trienually in Parliament continually make reſtitution and proviſion for the ſame: For as a learned Member in this Parliament once ſpake, That *England's* ſafetie conſiſts in being provided continually for warre, and to aſſiſt the Allies of the Proteſtant partie; the maintenance of the ſaid warlike proviſion may continually be preſerved and ſupplied by a bleſſed and happy peace.

That likewiſe perſons of good truſt, and well affected to the Proteſtant Religion, may continually be imployed in all the Kings ſhips, Caſtles, Towers, Bulwarks, Block-houſes, and all other fortified places of this Kingdom; ſo that *England* may hereafter be as formidable as ever to the terror of her Enemies, and the ſafetie of her Inhabitants, and the advancement of the true Proteſtant Religion; the which queſtionleſſe will give great ſatisfaction to all good Proteſtants, Gods children, and the Kings moſt loyall and obedient ſubjects.

Now let us all conclude, that your Indeavours may (by Gods moſt gracious aſſiſtance) be for our Countreys and Kingdom flouriſhing in true Religion, and repulſe to all our Enemies domeſtick and forraigne, both of Church and State, holding this Maxime for ever:

Dulce & decorum pro patria mori!

Oh, how ſweet it is to ſpend our deareſt blood,
For our Native Countrey, her benefit and good?

FINIS.

21

THE HUMBLE PETITION

Of ſome of the inhabitants of the Pariſh of *Leonard* Shoreditch againſt *Iohn Squire*, Vicar of the Pariſh aforeſaid, together with thirteene

ARTICLES

Againſt the aforeſaid *Iohn Squire*.

ALSO

The humble Petition of the Major, Recorder, Alderman, Common Councell men, and inhabitants of the Borough of *Kings Lyn* in the County of *Norfolk*.

LONDON,
Printed for *Iohn Franke*, and are to be ſold at his ſhop next doore to the Kings head in *Fleetſtreet*, 1642.

THE HUMBLE PETITION

Of diuers of the Inhabitants of the Hundred of Depden, Thingoe, Hunderd of Blackbourne, Babergh, Thedwastry, and Risbridge, together with diuers of the Inhabitants of the Towne of Bury S. Edmonds.

BODLEIAN LIBRARY

ARTICLES

Against the Aforesaid Iohn Spurr.

ALSO

The humble Petition of the

Maior, Recorder, Aldermen, Common Councell men, and Inhabitants of the Borough of Kings Lynn in the County of Norfolk.

LONDON,
Printed for Iohn Wright, and are to be sold at his Shop next doore to the Kings head in Fleet-street. 1640.

The humble Petition of ſome of the Inhabitants of the Pariſh of *Leonard Shoreditch* to the Houſe of Commons.

SHEWETH,

THat the Petitioners have formerly preſented a Petition to this Honourable Houſe, wherein they did remonſtrate their agreevances concerning *John Squire*, Vicar of the Pariſh aforeſaid, upon the proofe of which charge, the Honourable Committee found juſt cauſe to vote him a Scandalous Miniſter, notwithſtanding hee ſtill continueth in his place as Invective as ever, alwayes endeavouring (as your Petitioners humbly conceives) to worke in his hearers an ill opinion of this honourable Houſe, by having an eye to the ſeverall proceedings, and accordingly to preach in oppoſition to them, as may partly appeare by the Articles hereunto annexed; And that hee hath peremptorily ſaid, that none ſhall come there to Preach, but himſelfe or his Curate, ſo long as hee hath any thing to doe in the place.

All which premiſſes your Petitioners humbly preſent to your Juſt and pious conſiderations, humbly praying, that in

your grave wiſdomes you would be pleaſed in due time to take ſome order for the removall of ſo corrupt and dangerous a Preacher, and (by the power of this Honourable houſe) to eſtabliſh one amongſt us that is faithfull and able, in the diſpenſation of the Goſpell. And in the meane time your Petitioners doe humbly ſupplicate, that they may have Maſter *George Smith* to bee a Lecturer, to preach every Lords day in the afternoone, to begin at two of the clocke in the pariſh Church aforeſaid, to the comfort of our ſoules,

And your Petitioners ſhall ever pray, &c,

Chriſtopher Debdale.
Samuel Sanwayes,
William Crooke.
Edward Ramſey.

1 THat the ſaid Maſter *Squire* is voted a ſcandalous Miniſter.

2 That hee hath refuſed to obey the order of this Honorable Houſe concerning Lecturers.

3 That hee ſaid it is poſſible for the higheſt Court to be angry too much in paſſing greater ſentences then the offence may deſerve.

4 That hee ſaid wee have got *Halifax* law amongſt us to cut off mens heads, and after examine the cauſe, and hardly then neither: theſe be called your Religious men.

5 And in bewailing the preſent times (not onely Nationall, but more particularly the Clergies) he ſaid how that many are like to loſe both their Livings and Eſtates, ſo that he could wiſh with the Prophet *Jeremy*, That his head were water, and and his eyes a fountaine of teares: and thereupon hee choſe that Text, 1 *Theſ.* 5. *Rejoyce evermore*, to cheere up himſelfe and others in like condition with himſelfe.

6 That hee ſaid, that hee could wiſh that they would waſh their hands from bloud, that were the cauſe of throwing down the Rulers of the Church, and woe be to them that hath caſt dirt in their faces.

7 That it is little leſſe then the ſin againſt the Holy Ghoſt, to put downe one Miniſter and ſetup another.

8 That it is greatly to be feared, that the way is now a paving for the Popes re-entrance againe into this Kingdome, becauſe the three Bulwarks which kept him out are a beating downe, (*viz.*) the

Book

Book of Common Prayer, ſecondly, the gouern-ment of the Church, thirdly, the peace which Chriſt left to his Church.

9 That the publike Prayers is the onely meane to attaine life and ſalvation, and if they will come Wedneſdays and Fridays, and a little on Saturdays his ſoul for theirs they ſhall have their reward, life and ſalvaion.

10 That it is unlawfull to uſe long conceived extemporary prayer, for it tranſgreſt the command of Chriſt, and the rule of the Apoſtle *Paul*.

11 That hee ſpake in deriſion of thoſe that would have a warrant from the Word for all they would doe, ſaying, That then women muſt not receive the Sacraments, and if they wil have all done that the Word biddeth them do, they muſt ſell all that they have and lay it downe at the Teachers feet, which they will never do.

12 That he ſtill continueth his ſecond Service, and introduceth forms of Prayer, which are not to be found in the Book of Common Prayer.

13 That as the Petioners humbly conceives he hath been the means for cauſing the Conſtable to preſent many of the Pariſh to the Grand Inqueſt, and there indicted upon the Statute of Recuſancie, for not comming to divine Service, and now they lie in the Crown Office, for *Robert Moore* Church-warden hath confeſſed that Maſter *Squire* and they had concluded in the Veſtry houſe, what to doe in the buſineſſe.

The

The humble Petition of the Major, Recorder, Aldermen, Common Councill, and Inhabitants of the Borough of *Kings Lynne* in the County of *Norfolke* to the House of Commons,

Sheweth,

THat, whereas by the blessing of Almighty God, of his Majesties grace, and of your incessant labours, this whole Kingdome hath been eased of many grievous burthens, both in Church and Common-wealth, and especially by the late excluding Bishops from their Votes in Parliament, and setling the *Militia* of this Realme, in an happy posture of Defence, against the threatning dangers of these distracted times. Wee therefore (your Petitioners) humbly acknowledge, that as we cannot, but with all thankfulnesse, according to our duties, blesse God, the King, and you the great Court, and blessed cause of this desired Reformation and Securitie: So we cannot but humbly beseech you to goe on cheerefully in that blessed Worke, aswell by quickning the Lawes of the Land against Papists, and by bringing to Judgement the discovered, imprisoned, and otherwise cautioned delinquents; As also, by speeding Reliefe to our distressed brethren in *Ireland* for their present succour, and our future safetie.

And

And as the duty of our late Vow and Protestation moveth us, wee further pray and implore your high Wisdomes, to improve all meanes (as hitherto you have done) for the better maintenance of the true reformed Protestant Religion, and of the Union and Peace of the three Kingdomes, of *England*, *Scotland*, and *Ireland*. And to that end, that his Majestie and Parliament will be graciously pleased, to remove all popish Lords out of the House of Peeres.

Lastly, wee humbly desire, that by your helpe, the Seas be effectually guarded, and our Trading thereby advanced, our English from Turkish slavery redeemed, Projectors at home punished, Scandalous Ministers removed, and the Petitions against Bishop *Wren* prosecuted, under whose tyrannie and popish innovations we have much suffered.

And your Petitioners shall ever pray for the continuation of happy Successe to all your endevours in this blessed Parliament.

FINIS.

22

THE LATEST AND TRVEST NEVVES FROM IRELAND;

OR,

A TRVE RELATION

of the happy victory obtained against the Rebels before *Droheda*, and how the Earle of *Ormond* Sir *Charles Coote*, and Sir *Simon Harecourt* sallying out of *Dublin* to *Donshoglen* with two thousand Souldiers, Slew two hundred Rebels, and but 5. of them slain:

Related in a Letter from a Privy Councellor in *Dublin*, to Master *Fenton Parsons* of Lincolns-Inne, *Feb.* 26. 1641.

WHEREUNTO IS ADDED

Another Relation of an Overthrow given them by Sir *Henry Tichbourne*, being related in a Letter to Sir *Robert King* Knight, *Feb.* 27. 1641.

LONDON,
Printed for *H. S.* and *W. Ley.* 1642.

THE
LATEST AND TRVEST NEWS FROM IRELAND.
OR,
A TRVE RELATION of the happy victory

Related in a Letter from a Gentleman of Quality in Dublin, to his Friend in London.

LONDON,
Printed for H. S. and N. B. 1642.

A Copy of a Letter ſent from a Privy Councellor, to M. *Fenton Parſons* of Lincolnes Inne, *Feb.*26. 1641.

BAd newes I know alwayes comes too faſt to you, but good newes cannot. I love to bee the writer of none but good, it is our greateſt miſery that we ſee not ayd and treaſure comming faſter from *England*, and in ſuch extremities as wee are in, it is our greateſt happineſſe that God gives ſuch courage to thoſe few men that are here as hee does. *Droheda* was of late driven to that extremitie for want of victualls, that they were faine to kill their Horſes and feede on them, which foode being harſh to them, their chiefe Commander, Sir *Henry Titchbourne* Governour of the towne pittying the Souldiers miſery and his owne diſtreſſe, reſolving rather to die by the Sword, then to ſtarve or let the towne be taken as long as he lived, one night with about 50. Horſe ſallied out of the towne, fell upon one of the quarters of the Rebels that lay before the towne, routed them, and killed of them about fourescore, and tooke

two of their Colours and foure hundred Cowes from them, and brought them into the Citie of *Droheda*, in that time when that Citie was in that lamentable condition for want of victualls, the State here was not unmindfull of releeving them, and aiding them the beſt they could, for of late the Kings Pinnace and nine ſmall veſſells were ſent thither with victualls and Souldiers to releeve them, but the Rebells care to keep reliefe from comming to that City was ſuch, that they had ſo blockt and chained up the River, whereby the reliefe ſhould have beene brought in, that there was no paſſage in or out by water, but God that provides for his, and will never ſuffer the righteous to periſh, ſent ſuch a ſtorme, that their workes and endeavours they had uſed to ſtop up the river, were throwne downe, and the paſſage laid open the very night before the Kings Pinnace and the nine ſmall veſſells got thither with reliefe, that when they came the reliefe went in without any great trouble, or great danger: thus God you ſee provides for the diſtreſſed; And not to keepe from you the other ſervice our *Dublin* Souldiers have of late done, I muſt informe you, that the Earle of *Ormond*, Sir *Charles Coote*, and Sir *Simon Hartcourt* with ſome of 2000. Souldiers in *Dublin* marched lately out of *Dublin* to a place neare *Dunſhoglen*, 12. miles from *Dublin* where the Rebells had entrenched themſelves neare a Wood very ſtrongly, but our Souldiers manfully beat them out of their

Trenches,

Trenches, routed them, kild about 200. of them, and but five of our men loſt, whereof Lieuetenant *Richford* was one, a man of a gallant ſpirit, and ſuffered by his too much reſolution; for had he not too eagerly followed them into the Wood he had beene alive for all that fight ſtill. I cannot certainly informe you whether any of Sir *Henry Tichbournes* men were loſt in getting that reliefe they did, nor have we any certaine intelligence from *Mounſter*.

Ioyfull Newes from Ireland, or a true relation of the great overthrow which the Engliſh gave the Rebels before *Droheda*, &c.

Noble Sir,

IN my laſt to you, I ſignified to you, the difficulties which were like to befall us by the relieving of *Droheda*, but God by his infinite mercy hath freed us (I may ſay miraculouſly) from that hazzard : for when our men there were driven to that extremity to eat horſe-fleſh, Sir *Henry Tichbourne* ſallyed out of the Town with only forty Musketiers, and forty Horſe, and beat off foure hundred of the enemies, killed above threeſcore of them, recovered foureſcore Cowes and Oxen, and two hundred Sheep, burned foure towns, and brought home two of their Colours; Beſides, I muſt relate unto you Gods abundant goodneſſe unto us, in that the night before the reliefe and ſuccours which we ſent by Sea from *Dublin* to them, ſhould have entred into the Harbour of *Droheda*, (which was ſtrongly fenced over with a Chain and ſeverall boats) there hapned a ſtorme which broke their chaines, and gave our men ſo free a paſſage, as with little difficulty they came ſafely to the towne. The Rebels were gathered at *Kilſhalgham* within ſeven miles of *Dublin*, above two thouſand men, where

where they were ſetled in a very ſtrong wood. My Lord of *Ormond* carryed out part of our Army, and beat them out of that great ſtrength (for they would not come into the Champaine) and killed above a hundred of them, without any conſiderable loſſe of our ſide, only Captain *Iames Rochfort*, a moſt gallant and couragious Gentleman. This was an act of great bravery, wherein Sir *Charles Coote* did, (as he doth alwayes) beyond expectation, expoſing his perſon to as much danger as any man living could: and in truth he is a gallant man, full of courage and good affections, and deſerves great incouragement from that ſide. Our ſouldiers are in great want of mony, which cauſes a generall want of all other neceſſaries, yet notwithſtanding God hath infuſed ſuch courage into them (for undoubtedly it is his work) that they think there is no danger ſo great, but they may attempt it.

Colonel *Munke* is arrived here with my Lord Lieutenants Regiment of fifteen hundred foot, and Sir *Richard Greevill* with neare foure hundred horſe, which puts much heart into us, and makes us look big upon our neighbours, yet we grieve we cannot be able to relieve our friends in other parts, but I hope when our full ſuccours ſhall come, we ſhall not only defend this place, but adde comfort to our poore diſtreſſed friends abroad.

The enemy though their numbers be very great, even beyond beliefe, yet their hearts begin to faint, and I believe they repent their furious madneſſe.

If my Brother be in *London*, I pray you impart this Letter to him, I would have written to him, but

but that I thought he was at *Cheſter*, or in his way thither; By the next he ſhall heare from me at large, and I ſhall likewiſe trouble you.

I muſt now only tell you, that I thank you for your care of thoſe things which concern me, and that I am, Sir, your moſt affectionate ſervant,

*Feb.*27. 1641. Ed. Loftus, *Martii* 7.

It is this day ordered forthwith,
That this Letter be publiſhed in Print.

H. Elſing. Cler. P. D. Com.

BRITISH MUSEUM

23

THE ORDER

Of the Houſe of the

LORDS,

FOR

calling in, and ſuppreſsing of a SERMON,
falsly Fathered upon

JAMES

ARCHBISHOP of ARMAGH.

Vnder the Title of

VOX HIBERNIÆ.

LONDON:
Printed by R. B. for PHILEMON STEPHENS
1641.

THE

ORDER

of the Houſe of the

LORDS.

FOR

the calling in, and ſuppreſſing of a SERMON,

falſly Fathered upon

JAMES

Under the Title of

Vox Hibernia.

London,

Printed by R. D. for PHILEMON STEPHENS.

1641.

TO

The RIGHT HONOURABLE,

THE

House of *PEERES*,

NOW ASSEMBLED

IN PARLIAMENT.

The Humble Petition of JAMES,

Archbishop of [illegible]

THAT whereas your Lordships, were pleased to employ your Petitioner in preaching before you on the Fast-day, the 22. of December last: (which service, according to his meane abilitie, he was carefull to performe:) so it is, that one JOHN NICHOLSON, having got into his hands, a collection of some rude, and incoherent Notes of that Sermon, tooke the boldnesse to publish the same (under the Title of VOX HIBERNIÆ) as a true Relation of that which was uttered before your Lordships that day. Which being in many places void of common sense, and in the whole, every way unanswerable unto what was fit to have beene delivered before so Honourable and Judicious an Audience,

His humble request is, That your Lordships would bee pleased, to call in that supposititious Pamphlet, &c.

Die Veneris 11. *Februarii*, 1641.

Ordered by the Lords in Parliament, That a Booke concerning the L. Archbiſhop of *Armagh*, being publiſhed and Printed by *Iohn Nicholſon*, ſhall be called in and ſuppreſſed.

To the Wardens and Company of the *Stationers* of *London*.

Jo. BROWNE. *Cleric. Parliam.*

A moſt ſad and ſerious LAMENTATION OVER THE HEARDS-MEN of the Flocke and People of GOD.

24.

Written in *Germany* in the yeare 1631.
And Printed there in the beginning of 1639.

Cum facultate ejus, qui erat & eſt & erit. EXOD. 3. REV. 1.

EZEK. 19. 1, 2.

But make a Lamentation over the Princes, and Prelates of Iſrael. *and thou ſhalt ſay: What? thy mother the Lyonneſſe hath layne among the Lyons, in the middeſt of the young Lyons ſhee hath multiplyed her whelps &c.*

Now Publiſhed in Engliſh, that all true-hearted-Chriſtians in Great *Britaine* and *Ireland*, to whoſe hands it ſhall come, may take the ſame into their Conſideration.

LONDON,
Printed for *G. Thompſon*, and are to be ſold at his Shop, over againſt *Lincolnes* Inne. 1642.

Ier. 50. Verſ. 6, 7.

MY People have beene loſt ſheepe, a forlorne heard, their Heards-men, or Paſtors, have cauſed them to erre, they have wandred from the Mountaines, they have gone from the Mountaine to the Hill, they have forgotten their reſting place. All that found them have devoured them, and their enemies ſaid, we have done none unrighteouſneſſe, becauſe that they have ſinned againſt the LORD, the habitation of Righteouſneſſe, and againſt the Lord the Hope of their Fathers.

Harken yee Heards-men and Stewards, yee that Lord-it over the People; attend and liſten to the meſſage which the LORD GOD doth ſend unto you, yee that liſt up your ſelves above your brethren. Wiſd. Eſay 28. Deut. 17.

A Certaine great and mighty KING, having appointed Heards-men and overſeers over the Flocks, and Herds of all his Foulds and Paſtures, men that with all faithfull diligence, and in the ſweat of their browes night and day, ſhould tend, and tender their Charge, ſeeke what is loſt, heale and comfort the ſicke and feeble, keepe the fat from harme, that they become not a prey to the clawes or jawes of Wolves, and other wild beaſts, but rather that they might grow fat and wel liking, encreaſe and proſper, and bring forth much fruit, and gaine unto their King and maſter. Gen. 31 19.

And this ſame King, having likewiſe given a liberall and plentifull allowance unto the ſaid Heards-men, of foode and raiment, and other ſuſtenance; ſo that they had no reaſon at all to ſeiſe on the ſheep, their fleece, milke, fleſh, or bones; or to eſtrange any thing from their Maſter; but rather to feed and keepe the Flocke with all faithfulneſſe, both in the heate by day, and in the cold by night, like *Iacob*. Gen 31.40.

Howbeit alſo theſe hearders had vowed and promiſed in exquiſite tearmes, how tenderly they affected the ſheepe, what care and paines they would take to guard and keepe the ſame; yet they performed and held nothing, nevertheleſſe they would ſeeme, and bereputed faithfull ſhepherds: they were ſo well inſtructed by their Teachers, in the Art of ſimulation, and diſſimulation, and practiſed in falſehood and hypocriſie; and when they ſaid white or light, they meant black, and darke. But when as they began to grow wanton, in the enjoying of that plenteous entertainment, which the bounty of their great, and gracious Maſter had beſtowed on them; going about to hoard up glory and Treaſure for themſelves, they choſe Vnder-keepers, and Vice-leaders, and put off the paines of watching and feeding the Flocke, from themſelves upon others. Eſay 5.

Zeph: 1.9. These under-keepers likewise sought their owne, skipping over their Masters threshold, bragging only of their Masters Interests, struggling and striving to fill their owne, and Masters houses, with subtilties, lyes and deceit; with Robberies, Rapine, and ransake; glozing all such practises of theirs with a specious Title, which they
1 Sam. 8. call the shepheards right and prerogative; and shewing no pitty or tenderness at all towards the poore sheepe, but distressed, flayed,
Amos 5. tore and devoured them greedily, grievously, utterly: As for the Heards-men or Shepheards themselves, they gave themselves over to their owne carnall pleasures, continually and fully to satisfie the wilfulness of their own corrupt, and inveigled reason. They began
Amos 6. to advance still the state of violence in their Governments, and all
Wis. 2. according to their own greedy lusts, and appetites, and not to conforme and frame their practise to the order of the great Monarch, the LORD of Lords, in keeping and feeding the Flocke, committed
Esay 5. to their charge. They did eate early day by day, and heated them-
Amos 6. selves with Wine, drinking the same in Gilt, and Silver, and Crystall Bowles; they slept on soft and precious beds, and besides this voluptuous fare, they had their Psalteris, and Musicall instruments, their Trumpets, shoutes, hollowings, and jollities. They disported them-
Baruc 3. selves with the fowles and birds of the Aire, and exercited a cruell and butcherly pastime with the beasts of the field, with much care and painefulness, as if the great King and Monarch had appointed this for their only imployment: They sought out and entertained cunning Masters of pleasures, that studied nothing else, but to finde out new variety still of pleasures and delights for the Heards-men, in stately, sumptuous, and far fetcht feasts and banquettings; in gay, strange, and wondefull habits, and accoutrements; in dancing and sporting, and other the like worldly and carnall wantonnesses, and vanities: so that they went continually but from one pleasure to another, and nothing was more to be seene with these Heards-men, but
Amos 6. a continued course, and enterchange of luxurie, and bravery; all plea-
1 John 2. sure, delight, and glorioussneſſe, the lust of the eyes, the lust of the flesh, and the pride of life. Nay they grew to that passe of proud conceit and arrogant insolence, in their revolted hearts, that they did scornefully disdaine, and set at nought; the sheepe and Flocke of their Lord and Master, never regarding nor looking after them, unlesse it
Mic. 3. were to see them fleeced, and fleyed with the sharpest Razers, even
Za. 11. unto bloud, if not life and all: yet condoling them out of a false and hypocri-

hypocriticall heart, how loath they were to proceede in this manner, but they could no way remedy the ſame, their eſtate and condition required and enforced it ſo. Thus they went on ſtill, and multiplied their pride and luxury, roabing and arraying themſelves, their wives, Children and Servants, with the gory wooll of the ſheepe, in coſtly garments, with Gold, Silver, precious ſtones, without either ſcope or meaſure of all their riotous and chargeable profuſions: thus their perverſneſſe ſtil encreaſed, advancing from one iniquity to another, continually coveting to have it yet more glorious, more gallāt, more ſumptuous; and were not at all troubled for the affliction, and diſtreſſe of the ſheep: further more they hired alſo ſundry wiſe men for themſelvs, filling their hands, and feeding them largely with the Milke, Wooll, and Bloud of the Sheepe, to preach lyes unto them, and together with this Luxury, to pleaſe and tickle their vaine eares with a curious, attificiall, ſweete, and comfortable babling. Theſe were a commending and magnifying the Heardsmen, how they were entruſted with their ſtaffe by ſo great a KING, how worthily they did weld the ſame; they were indeed the Crowne and Glory of the Sheepe. What a deale of toyle and paines they tooke, to lead and governe the Sheep, by the ſame, comforting and promiſing them inſtead, and in the Name of that great KING (though they neither knew, nor were ſent by him) how the ſame KING was ready abundantly to reward their great paines-taking, in his Royall Palaces; for as for thoſe daily refreſhments, which they now enjoyed, according to their hearts deſires during the attendance of their ſo weighty charge; that was but a ſmall trifling matter, the beſt and true reward ſhould follow them hereafter. 1 King. 12. 31. 2 Tim. 4.

By this meanes, namely the ſoothing of ſuch Bablers, theſe Heardſmen were mightily encouraged in all their wicked and licentious courſes, that they regarded neither the Will, Charge, and Order of the great KING, nor the good of the Sheepe. But now, when as by all the waſte of this exceſſive Pride and inſolency, the liberall Allowance of the great KING fell ſhort of their expences; then the Heardſmen began to forget that they were but Heardſ-men and Servants in truſt, and not Lords and owners of the flocke of the Sheepe, and that they muſt be accomptable unto the great KING their Maſter, that entruſted them with this office, of keeping and feeding the Sheepe; and in theſe their blind-ſoulded hearts, they wickedly perverted their originall inſtalment into their place and function, even as the Wiſ. 6. Iob 24. Mauh 18. 1 Sam. 8.

Luk 16. unrighteous Steward dealt with the Bills; and pretended both Sheep
Ezek. 29.3 and paſture, fold and flocke, both the Earth and the Rivers, were all their owne, they were the true proprietors and Lords of all: ſecuring themſelves of force and violence, according to their own pleaſure and fancies, and not according to the Order and Rule of the great KING, to governe with rigor, and ſeverity, not to the great KINGS or Sheepes, but all to their owne Glory, Profit, and advantage.

Zeph. 3. And thus the Heardſ-men, were turned into Lions, Wolves,
Eſay 46. Theeves, and Murtherers, building their Shepheards houſes with ſin and unrighteouſneſſe; feeding and pampering themſelves, all their
Amos 5. aymes and endeavours being ſet upon Covetouſneſſe and Rapin, and
Jer. 12. to make prey and havocke of the Sheepe, none daring to controule or
Iam. 5. demand them, what are yee doing?
1 King. 21. But by the wiles and plots of *Ieſabel*, *Naboth* was put to ſilence, nay to death, rather than that he ſhould maintaine the Right of the LORD, and of his Sheepe; pretending he had blaſphemed GOD and the KING.

For their conceited, ſelfe-willed *Ratio Status*, or State Policy, and arrogated greatneſſe, could not other wiſe endure it: what were Soveraignty and Royalty, elſe, and what would become of the Reputation, if they ſhould not have an abſolute and arbitrary Power to rule and command as they liſted.

Mic. 2. Thus then they fell upon the poore Sheep, with all the fierceneſſe and cruelties they could deviſe, not contenting themſelves with the Wooll and Milke, which they had alienated from the great LORD,
Mic. 3. but fleyed off both skinne and fleſh together, and devoured it; nay they brake their very bones, and chopt them in peeces as for the pot, and held it no ſinne, for they would not know of any other Lord and Maſter: and the Vnder-keepers followed the ſame practiſe, ſo that the poore diſmayed Sheep were fleeced and torne and devoured on all hands.

At all this the lucre-tyed and belly-hired Babblers, not only winked, but they approved of it, ſaying, the Heardſ-men might doe it lawfully, none ought to gainſay it, but be ready at all times to yeeld and offer both Wooll and Milke, nay body, life and all. They were the Heardſ-men appointed by the great Monarch, to whom they would be reſponſible well enough; the ſame was a rich and gratious Lord; that would not deale ſo ſtrictly with the Heardſ-men, but eaſily paſſe by and pardon, what they had done either too much or too little;

for

for he being a tender and merciful Master, and they also (the Babblers themselves) had absolute power and authority to assoile and absolve the Heardsmen of all such exorbitances, in the name and stead of the great KING himselfe. Therefore none should undertake to reprove or taxe them, although they went not in the right paths, and were somewhat harsh and froward; they could not be so exact and precise under the weighty burthen of leading and governing all the flock; and it were their duty also to entertaine their State, Pompe and Magnificence, for the honour and renowne of their great Master.

Thus presumptuously they reposed themselves in all their wickedness, greedinesse and cruelties, upon the LORD GOD, holding themselves no wayes guilty, or lyable to judgement. Mic. 3. Zach. 11.

These vanities and wilfull courses, having prevailed thus farre, the Heardsmen that were appointed here and there, began to grudge and envy one another, and it vexed them still in their rule, when ever any saw another have a greater share of Honour, Treasure, Power, or larger foulds and fatter pasture; then they sought to provoke one another to Warre, and every one to subdue and subjugate the other, either by cunning Plots, and practises, or by open force and violence.

And this was caused and advanced chiefly, by those hired and [illegible] 16. squeaking-frogs and babblers, who did likewise exercise their peculiar enmities, about their selfe-conceits, and the manifold Idols of their fond opinions, enticing and irritating their Masters, to Emulation, Iealousies, Wrath, and implacablenesse; that every one must maintain his selfe-chosen Babblers and Idols and defend them to the utmost.

Yet the Heardsmen were loth to hazzard their owne heads, to goe see one another, but they gathered together a great rabble of daring bloudy Mastives, whom they had entertained before hand with the milke and flesh of the Sheep, together with a number of other fierce and cruell Hounds and ravening Wolves, and other wilde beasts. These were not only to feed themselves together with and of the Sheep, to fleece and fley them at pleasure, that they might grow strong, and gay, and lusty by it, but besides they were to lead and hale on the Sheep in mighty droves unto the shambles, or butcheries where they were barbarously set upon, hewne, hackt, and massacred, defeated, chased, dispersed. 2 King. 3. 29.

And there was appointed players and Minstrels, Drummers and Trumpets,

Trumpets, that all the while the rage of this worrying and ſlaughter laſted, muſt fill the aire with ſtrong and chearfull noyſes, that the horrid and wofull cry of the miſerable Sheepe might not bee heard nor pityed?

And the cunning perverſe Bablers did not at all controul or check this manifeſt and open theeving, robbing, murthering, but ſtill endevoured to maintaine their owne, and that Warres and jars had alEzek. 13. wayes been in the world.

Now the Sheep had deſerved no better; it was neceſſary theſe troubles ſhould involve them, for as much as they (the Bablers) had been Mic. 3. contemned, and not honoured as they deſerved, nor rewarded ſufficiently with the Wooll and Milke, and Fleſh of the Sheep; the Heardſ-men their Maſters being ſo much ſtraitned and abridged, of reaping their own fill from them.

Now although theſe Heardſ-men found, that by all this fleecing, fleying, worrying and ſlaughtering, their aſſumed ſtate and condition, rather impaired than improved; yet did theſe wilde natured beaſts perſwade them, they were but Dogs, Hogs and vermine, they ventured, and it little mattered for ſheep to be ſhorne unto bloud, diſcomfited, torne, ſcattered, loſt, deſtroyed: Might the Heardſmen but remaine Lords and Poſſeſſors of the foulds and paſtures, and by their bloud hounds, and ravening Wolves, but maintaine their liberties, to do and diſpoſe of all things at their own pleaſure, to their own glory, advantage and delight, they ſhould no doubt get ſheep enough again from other parts; though the Sow ſhould run away and periſh, no matter, as long as the ſty & draught remained, others would come and be glad of the purchaſe: Better all the Sheep be loſt and deſtroyed, than that the Shepheards ſuffer hazzard, and forfeit their prerogative: for without ſuch fleying and worrying, they would never be able to maintaine their greatneſſe, and ſelfe-willed rule and Dominion.

The great KING now advertiſed, how his appointed Heardſmen abuſed their charge, and the Sheep likewiſe mightily groaning unto him for reliefe, he forthwith ſent his meſſengers unto them, and cauſed that great and wofull cry of the Sheep againſt their perverſe and violent adminiſtration, to be ſet before their eyes, and theeyes likewiſe of their Bablers, flatterers and Idols, ſaying and upbraiding Pſal. 24. them, is not the earth mine, and neither yours, nor the Devils? are not the Sheep and flockes all mine, and none of your own? have not

I ſet you to be Shepheards over my Sheep, that with all integrity of heart and faithfulneſſe, you ſhould lead and feed the ſame, as did my ſervant *David*, that the Sheep might grow fat and ſtrong, and I might reap much fruit by them, wherfore have ye laid my earth thus waſt, and why have you ſo utterly forgotten the duty of your charge entrenching upon the Sheeps Propriety, and performing nothing of all I have ordered and commanded you? Ought not the Shepheards feed the Flocke? why then do ye eate the fat and weare the Wooll, but yet refuſe to feed the Sheep, the weake ye tend not, the ſtrayed ye gather not, the loſt ye ſeeke not, but with force and cruelty yee beare rule over them, and my Sheep are ſcattered as thoſe that have no Shepheard, they goe ſtraying in the mountaines, and are become a prey to the wild beaſts, and none regard them. Pſal. 50. Ier 27. Pſal. 78. 71 72, 73. Dan. 7. Lev. 16; Wiſ. 6. Rom. 13. Ezek. 34.

Why have you thus ſucked up the bloud of my Sheep, ſpilt their bloud and lifted up your eyes to your Idols, whom yee do feed and entertaine with the ſweate and bloud of my ſheep: Why doe yee thus go on ſtill with fleying, murthering and devouring, and practiſe one oppreſſion upon another, promiſing your ſelvs thus to make your poſſeſſion firme? Ezek. 33.

Know then that ſince yee did not feed my Sheep, but ſlaughtered & devoured them, and held it no tranſgreſſion at all, thus to diſpoſſeſſe them of what I had beſtowed upon them; nay, joyed and gloryed in your hearts, that amongſt you, yee found out devices, how to enlarge your Treaſure, and to encreaſe your power and greatneſſe by the deſtruction, and ruine of the ſheep of my Fould. Mic. 2.

Therefore yee can henceforth be my Stewards or ſhepheards no longer, but I will viſit you for your evill courſes, and my ſheep whom yee devoured, and abandoned to become the prey and food, both of your owne, and other wilde ranging beaſts, whom you let in upon them, all theſe I will demand of your own hands, and make an utter end of you, taking the care of my Flock, upon my ſelfe; and I will ſeeke them, as a true and faithfull ſhepheard doth ſeeke his own ſheep, and will deliver them, and bring them backe again, from all the places, where by your wilfull, violent, and wicked courſes they are ſcattered, but upon your right arme, and upon your right eye ſhall come the Sword; your arme ſhall be cleane dryed up, and your right eye utterly darkened; and down yee muſt into the everlaſting darkeneſſe untill yee ſhall have payd the uttermoſt farthing, of all your Robberies and Worryings. Ier 23. Zac. 11.

Ier. 25. Iam. 5. Now therefore howle yee ſhepheards, cry out, and welter your ſelves in duſt and aſhes, yee mighty of the Flocke; for the time is come and at hand, that yee ſhall be ſlaughtered and ſcattered, and broken into ſhivers, like unto a precious veſſell, and the ſhepheards ſhall not be able to eſcape, and the mighty ones over the Flocke, ſhall not be able to ſave themſelves; then they ſhall cry and howle, that the LORD hath laid waſte their goodly paſtures, and that their pleaſant fields are made deſolate before the fierce anger of the LORD GOD, he hath forſaken his Tabernacles like a yong Lyon, and thus their land is deſtroyed before the wrath of the Tyrant, and before his fiery indignation.

He that hath eares to heare let him heare?

A ſound warning to all Temporall or Civill Governours, and Officers in Chriſtendome,

Gal. 1. & 4. 1 Ioh. 5. 16. Eph. 6. 10. 11 &c. Mat. 10 15. HE that deſireth to bee a true and ſincere Chriſtian in this viſible and tranſitory world, where the Kingdome of GOD or CHRIST, and that of the Devill are in continuall combate one againſt another, the ſame doth mightily endanger his ſoule, and layes himſelfe open to very ſtrong temptations, if he be in any place or charge of temporall command or government.

Ioh. 14. 30. Eph. 1. 2, 3 Pſal 73. Luk 12 31. For the Divell, as the Prince and GOD of this world in darkeneſſe and vanity, doth continually ſhoot the ſpirit of Pride into mans heart and minde, enticing and drawing him on to hautineſſe, covetouſneſſe, ſenſualities, and other workes of darkeneſſe, and is ſo buſie and reſtleſſe about ſuch charges and offices, that hee giveth not over, till hee hath graſped and ſeized on the governing and governors of it; to the end, that as a GOD of this world he may by ſuch Miniſters and proper inſtruments of his, whoſe ſence and reaſon are blinded by him, go on ſtill to maintaine and enlarge his kingdome of ſin and darkneſſe, and every way to weaken as much as in him lies, the Kingdom of GOD or Chriſt.

2 Cor. 4. Iam. 4. Pſal. 55. 10. 1 0. 15. 18 19, 20. Phil. 3. 20. Pſal. 101. And hence it is, that in his like-affected rule-itching Creatures, he cannot endure any true and ſincere Chriſtian, in any offices together with him; knowing well that ſuch a one hath the mind of Chriſt, and his converſation is in Heaven, and that in ſuch a place and

and government, he is disposed and resolved to seeke nothing but the Glory of GOD, together with the Temporall and Eternall weale and welfare of the subjects and underlings in trust, for whose sake and good, GOD hath ordained government. The Devill desireth and requireth no other, but such as are full of craft, worldly wit and subtilty; such as in the greedy pursuit of their owne glory, profit and preferment, are ready and dextrous to finde out wayes and meanes, how under a gay and glorious shew and pretext, they may draw and squeese out the sweate and bloud of the poore, so to maintaine their pride, glory, and Luxury: in all which courses, he dresseth and trimmeth them with the glosing garbe of outward hypocrisie, Complements, and ceremonies; and in all their villanies, violences, cruelties, and oppressions of the poore, and other Sodomiticall practises, hee covereth them over with the Purple-robe of CHRISTS most precious merit and satisfaction, that those Devills-clawes of theirs, may lye hid and undiscovered underneath.

Wisd. Syr.19. Mic.7.2,3, 4. Ezek.22. Esay 1. Amos 1.2 Jer.11. 2Pet.2.

Therefore now, if it happen, that a true Christian do sit in any office or government together with such worldly wise, and wilely-ones, and if according to the power of the true living faith, and according to the testimony of his conscience, he doth not assent to, and side with unrighteousnesse, deceit, and other such like workes of the flesh and darkenesse; neither is pleased with such violent and pernicious courses of government, nor will any way further or advance the same; but desireth and endeavoureth to do the Wil of God in Christ, according to the Law and Testimony. The same is most sure, that the Devill, whose Kingdom suffers by this practice, will raise enemies & adversaries against him, and do his utmost still by slandering reports, and other snake-subtle devises to entrap and fell and ruine him.

Psal.26.4, 5,9,10,11,12 Eph.5. 1Cor,1.12 1 Cor.6.14 Psal.35.64 Amos 5.10 Jer.20.10.

It behooveth then a true Christian, to use great care and diligence in the discharge of such offices, and with most hearty and instant prayer, and a sincere and upright Christian conversation to strive and fight against the Devill, that setteth still so fiercely upon him both without, by the grudges and enmities of his venemous fiends and instruments, and within by his restlesse temtations; so as never and no manner of wayes to consent and yeeld unto any unrighteousnesse; fraud, deceit, destruction, or oppression of the poore, upon what pretext and shew of reason whatsoever, yea, rather to quit and abandon the place and office, nay life

P.al.78.71 72. 2 Cor.10. Psal.140. Matth.4. Heb.12. Eph.6.

1 Tim. 2. 15 it ſelfe, that he may keepe his ſoule ſafe, and not engage and enſlave the ſame to Satan.

Rom. 2. 15. 1 Thes. 4. Eze. 16. 49 Iob. 24 Pſal. 125. Rom. 2. 15 Mic. 7. 2, 3, 4. Tit. 1. 16. Num. 15. 30 Pſal 58. Eſay 5. Matth. 7. Acts. 2. Cha. 5. 19 Pſal. 9. 17. Rom. 6. Iohn. 8. 34. Rom. 2. 23 Eſa. 11. 15. Iud. 14. 2 Pet. 2. Rom. 14. 12

But and if any ſuch do find and diſcerne in his heart and conſcience and confeſſe it alſo freely, that the affaires or actions which he is about, or commanded to performe, do thwart and overthrow the glory of GOD, and the foundation of the true Faith, and of the love of our NEIGHBOVR; the poore being thereby grinded, diſtreſſed, and oppreſſed ſoule and body, and even forced likewiſe to ſtretch out their hands to unrighteouſneſſe, covetouſneſſe, and overreaching of their brethren; inſomuch that being convinced of the hainouſneſſe thereof, by his own conſcience, and the Word of GOD, is in a ſtrait and perplexity about it: yet notwithſtanding all this, he goeth on to performe and execute the ſame things, for feare of offending thoſe GOD-contrary, ſelfe will, mighty Grandees; or to maintaine themſelves in their grace and favour, and to avoyd and ſhelter themſelves from eminent danger, the ſame hath not the mind of Chriſt, but is altogether worldly minded, denyeth the Faith, diſhonoureth GOD in the power of his word and in his members, and walketh in the common and well beaten road, and high way of this world which leadeth into Perdition, for as much as he doth feare and honour the Divell, in thoſe his haughty and ſelfe mighty vaſſils more than GOD: forgetteth GOD and his Word in his heart and conſcience, and by the practiſe of ſuch workes doth make himſelfe a bondſlave of Satan, and GOD the ſearcher of the heart takes no excuſe here, admits of no ſubtle evaſion, or putting it off on this or that, ſtraight command, tyrannicall threats or the like; much leſſe will the outward ceremoniall hypocriſie, in going to Church, confeſſion, communion, availe or bayle him: but in the day of judgement he muſt himſelfe give account unto GOD, of whatſoever he hath preſumptuouſly done, and perpetrated againſt the Dictates and warning of his own conſcience. And there is no Prince nor Potentate whatſoever ſhall dare, or will be able to ſhield or protect him, againſt the ſevere and heavy juſtice and judgement of GOD, *Pſal.* 49. *Pſal.* 146.

2 Cor. 5. 10. Rom. 14. 12 Col. 3. 24. Rev. 2. 23.

For every one both higher and under-governor ſhal be judged according to the bottome of their hearts, and according to the workes iſſued and ſtreamed forth from thence, which are written and engraven upon their ſoules, and follow them for ever: for having not ſerved God and his neighbor, according as the office of the ordinance of God required it, but the Devil, who is unrighteouſneſſe it ſelfe; therefore

fore alſo have his ſervants, himſelfe for their reward; as on the contrary thoſe faithful ſervants of GOD, that for truth and righteouſneſſe ſake, and for the love of their neighbour reſiſted the Kingdome of the Devill in deed and in truth, to the hazard and loſſe of Liberty, eſtate, and life it ſelfe, ſhall have GOD himſelfe for their great Reward and Praiſe, and Glory, and they ſhall ſee how the wicked ſhall be recompenced, and their violence returned and powred out with vengeance upon their own heads. Ier. 17. 7. Rev. 14. Pſal. 68.

Every one therefore ſearch his own conſcience, and forſake the Kingdom of Sathan, leaſt his ſoule be inſnared with everlaſting darkneſſe, for the time of judgement is neare at hand, 1 *Cor.* 13. 5. *Wiſ.* 6 O LORD! who ſhall dwell in the Hill of thy Holineſſe? He that doth no evill to his neighbour; in whoſe eyes a vile perſon is contemned; He that honoureth them that feare the LORD. *Pſal.* 15. Syr. 14. 17, 18.

A diſcovery how Chriſt is driven out of his Temple, and the abomination of deſolation ſet up in the holy place, both by the old and new Popes, written in the yeare, 1629.

DAN. 9. ver. 27.

BY the wings there ſhall ſtand abomination of deſolation, and it is determined, that it ſhall diſtill down over the deſolation unto the end.

CHRIST, The light of life and Throne of mercy, is ever preſent with his People unto the end of the world, and hath power both in Heaven and on earth as a KING and head of his Church. 1 Iohn 1. Rom. 3. Matth. 28. Ephes. 4.

But when by the workes of darkneſſe and unrighteouſneſſe, he is driven out of his ſpirituall Temple, *viz.* out of the Soule of man; and an abhomination of deſolation ſet up there by the deceit of the falſe Prophets, then Antichriſt prevaileth, and is powerfull in the ſame.

Of this Abomination *Cuſterus* the Papiſt writeth his *Enchiridium* in manner as followeth.

O what a great mercy of God is it upon the Chriſtians, worthy to be compared with his greateſt benefits, that here on earth there is one ſinfull man like unto our ſelvs, whom God for our ſakes hath ordained to be the witneſſe of his truth, the interpreter of his minde, and the The man of ſin. 2 Theſ. 2.

teacher of the Christian people; Whose tongue he so moveth that it deceives not; whose speech he so guideth, that it teacheth no errour, whose pen he so governeth that it destroyeth heresies. And all this not indeed for that Mans; or Persons sake; who may happen to bee wicked, vicious, and altogether unworthy, but for the Elects sake, to whom GOD doth vouchsafe his mercy, for all things, saith the Apostle, are to be done for the Elects sake. 2 *Tim.* 2.10. We grant indeed that it may come to passe, an Heire and successours of *Peters* Chair to be a worshipper of Idols, to have no sound esteem or oppinion of the Faith; nay to give himselfe over to Diabolicall Arts altogether. But as these are that mans own peculiar or personall vices, so they clearly testifie unto us, the goodnesse of God, who doth convey his gifts and graces unto us by such stinking rotten conduites, having no other ayme, but that we may receive good by it, let the conduit otherwise (whereby we receive it) be affected and disposed, as it will.

Thus far *Costerus* the Papist.

2 Tim. 3. And doe not the new Popelings and yong Antechrists vaunt the self same thing of themselves, and their pretended office and Authority? for albeit they know nothing inwardly in their hearts, of Christ
1 John. 4. the covenant of the new Testament, that living Law in his members
Heb. 10. according to which the true beleevers are united together in the spi-
Col 1.4. rit by the bond of peace; But do rather according to the course of this
Eph. 2. world and according to the Prince of the Power of the Aire, *viz.* according to the spirit that now hath his worke in the children of unbeleife, lead their conversation in the lusts of the flesh and carnall
2 Pet. 5.3, reason, freely acknowledging that they do not prove examples to the
1 Cor. 11. Flock, and not being able to say with *Paul*, be ye followers of me, even
Phil 3. as I also am of Christ; yet nevertheless, they cease not to brag with
2 Pet 2. swelling words, and cunning termes, how they doe and per-
2 Thes. 2. forme all things in the name and stead of Christ, by whom they were sent and appointed as Angels and Messengers; what they speake and propound must be the Word of God, and be esteemed as Oracles from
Psal. 12. heaven; that by them, though never so sinfull men, and uncleane vessels, God is pleased to teach and feed the soules, to pardon their sins, & to impart the holy Ghost, and all manner of spirituall blessings: pretending God deales no more now, as in former times: the heavens are shut up now, since Christs ascending to heaven, and God doth instruct and governe and assoyle them now by them, and that therefore we ought to repaire and addresse our selves to them, making men beleeve; that as the next and principal offices and attendants of a Prince are able to prefer a poore mans petition, and procure a gracious and

fruitfull hearing; wherefore they are deſervedly honoured and rewarded; ſo they are the next and mightieſt Miniſters, nay Meanes with God, able to preſer and redreſſe the cauſe of poor ſinners: to the therefore they ſhould have their recourſe for helpe and aſſiſtance; and by reaſon thereof yeeld unto them all honour & deſerved recompence

But theſe new Popelings do complaine, where are the men now-a-dayes, that ſeeke unto, honour and reward us for all this? There is none comes any more to ſhew himſelfe to the Prieſts, as Chriſt commanded. But we are rather diſpiſed, therefore alſo are the times ſo bad, and all theſe WARRS are come upon us. Mic 3. *Luther* in his *Poſtill* over the *Epiſtle* on the 2 Sunday after *Epiphany* fol. 70.

Behold, deare friends, theſe are the new papiſticall Idol-Intereeſſors, and Saviours, which men did burthen themſelves withall, like unto *Micha*, *Jeroboam*, and others, which do not enter into the Fould by Chriſt, but juſtifie themſelves before men, & are eminent among them as ſtanding in Gods ſtead, though indeed abominable in his ſight being altogether earthly minded, ſerving their Bellies, and being lead away captive, like unto the Children of this world under the power of darkeneſſe, to performe the will of the fleſh and carnall Reaſon. 2 Tim. 4. Luk. 16. Phil. 3.

Now although Chriſt the Arch-ſhepheard never ſent ſuch withered branches and members of Satan into his Church, they being indeed but Wolves, and coming only to rob and worry Idules, yet the world doth love and doat on them, as their Idols, and the children of this world are grown wrath for their ſakes; and to defend and maintaine theſe Idols of theirs, thereby deſtroying the land and butchering the poore and guiltleſſe ſheep without remorſe or pity. Iohn. 10. Acts. 10. Revel. 11. Zac. 11

Let them, I pray, go now, make themſelves a wall and ſtand in the gap, that God proceed no further with his judgements, but draw back his wrath and ſmarting rod over *Germany*, that ſo it may appeare, whether they do know God and be ſent by him indeed. Ezek. 13.

Ah *Germany*! thy Prophets are like Foxes, they go not up into the Gaps, they do not make themſelves a fence about the houſe of *Iſrael*, they ſtand not in the battaile in the day of the Lord; they brag much indeed, and take great paines to maintain their own; comfort the people in their adverſity, by ſaying peace, peace, here is Chriſt, here he is in the Church; ſuch evils will not betide us. But alas poore *Germany*! thy Comforters have beguiled thee, and confounded the way, wherein thou ſhouldeſt walke. They have perſwaded thee, to baniſh Chriſt the light of life, wherein thou ſhouldſt have walked, out of the Temple of thy heart, & to entertain there thoſe Antichriſtian abominations, which thou doſt cleave unto. Thus they have brought thee into the mire, and there they leave thee helpleſſe, and hopeleſſe. Eſay 3. Col. 2. 1 Iohn 2 Ier. 38.

Ezek.15. But now, in what account theſe daubbers and pillow-makers are
Zac.5. with GOD; how they have taken Bribes, cleared and abſolved all
Theeves, and ſwearers according to the long and large rowle of their
conſtitutions, concluſions, and Idol-writings; ſtrengthened the
Rev.16. hands of the wicked, and gathered the Kings of the earth together in-
to the Battaile, adjudging therby to death the ſoules that ſhould have
Eſay 48.11 lived: and profaning GOD in his People, only for their bellies ſake,
all this God now brings forth to light, and ſuffers it to light on the
houſe of him that ſtealeth, and on the houſe of him that ſweares falſly
by his name, and boaſts of Chriſt.

For a ſtormy winde of GODS fury draweth on upon them, and
Ezek.13. over-flowing ſhowers of his anger, and great hailſtones in fury,
bring it downe to the ground, that the very foundations thereof are
diſcovered.

Loe theſe are thy Prophets that preach peace unto thee, when
there is no peace, comforting the people in their carnall courſes, to
entrap the ſoules both of old and yong, and promiſing life and Sal-
vation unto them, that ſo they may hang and depend on ſuch Idols,
and Mediators, and forſake Chriſt the living ſpring of the water
of life.

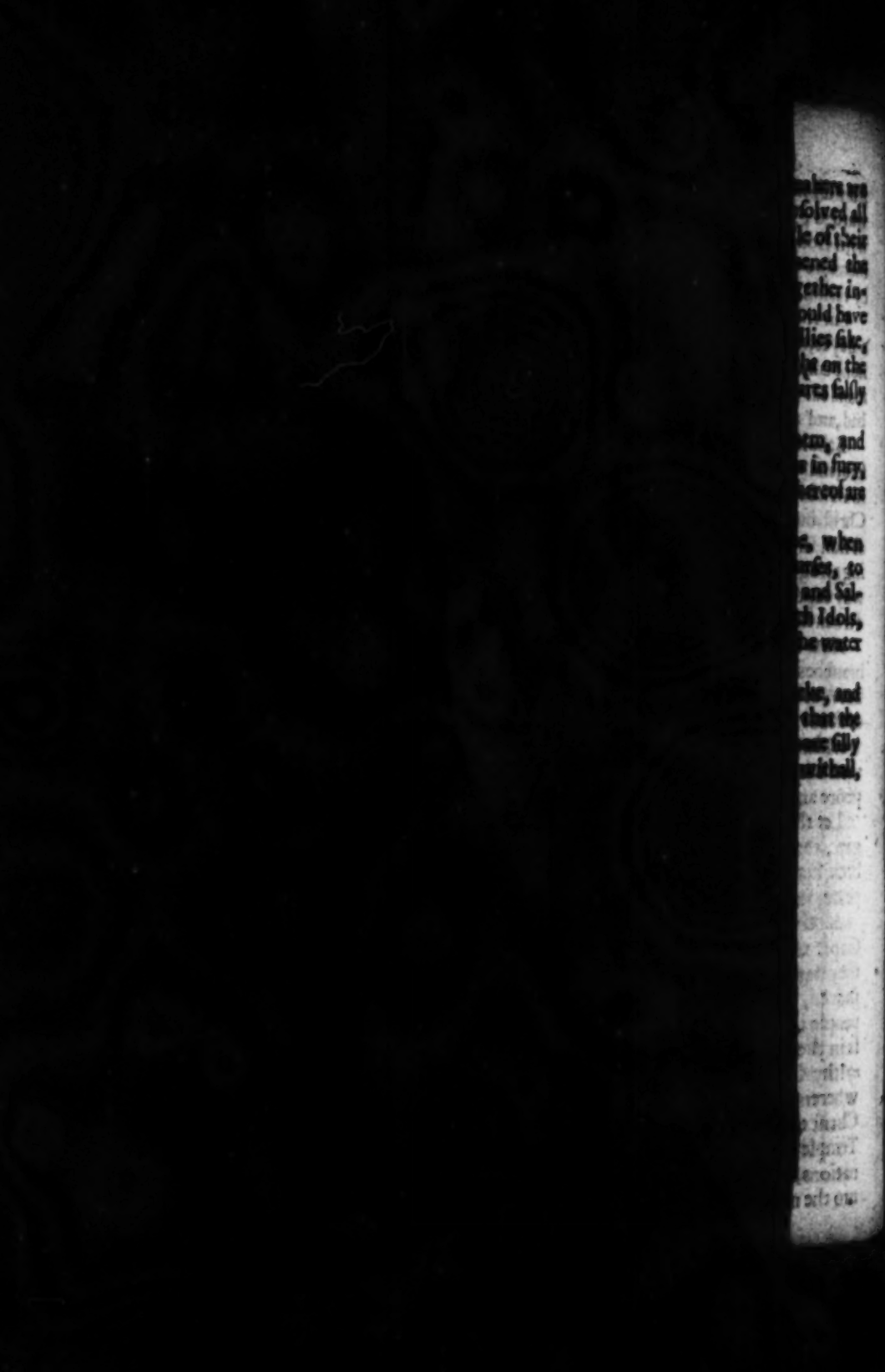
Therefore now, God will take himſelfe the care of his Flocke, and
deliver his People from ſuch Idols and their ſhepheards, that the
Ezek.34. Glory of his name ſhall no longer be polluted, and that the poore ſilly
ſheep may bee reſcued from the dangers they are inthralled withall,
both in ſoule and body.

FINIS.

CON
L
To au
Full

Written by th
lished for

Be not thou
fore shou



A CONSOLATORY LETTER

To an afflicted Conſcience:

Full of pious admonitions and Divine Inſtructions.

Written by that famous Divine, Doctor SIBBS: *and now publiſhed for the common good and edification of the Church.*

Eccleſiaſtes 6.18.

Be not thou juſt overmuch, neither make thy ſelfe overwiſe: wherefore ſhouldeſt thou be deſolate?

LONDON, Printed for *Francis Coules.* 1641.

A

CONSOLATORY LETTER

To an Afflicted Conscience:

Full of pious admonitions and Divine Instructions.

A Consolatory Letter to an afflicted Conscience,

Grace and Peace.

Deare Sir,

I Understand by your Letter, that you have many and great tryals; some externall and bodily, some internall and spirituall; as the deprivall of inward comfort, the buffetings (and that in more then ordinary manner) of your soule, with Satans temptations; and (which makes all those inward and outward, the more heavy and insupportable,) that you have wanted Christian society with the Saints of God, to whom you might make known your griefes, and by whom you might receive comfort from the Lord, and incouragement in your Christian course.

Now that which I earnestly desire in your behalfe, and hope likewise you doe in your owne, is that you may draw nearer to God, and be more conformable to his command by these afflictions; for if our afflictions be not sanctified, that is, if we make not an holy use of them by purging out the old leaven of our ingenerate corruptions, they are but judgments to us, and makes way for greater plagues: *Ioh.* 5. 14. And therefore the chiefe end and ayme of God in all the afflicti-

ons which he ſends to his children in love, is, that they may be partakers of his holineſſe, and ſo their afflictions may conduce do their ſpirituall advantage and profit, *Heb.*12.10. The Lord aymes not at himſelfe in any calamities he layes on us; (for God is ſo infinitely all-ſufficient, that we can adde nothing to him by all our doings or ſufferings) but his maine ayme is at our Melioration and Sanctification in and by them. And therefore our duty in every affliction and preſſure, is thus to thinke with our ſelves: How ſhall we carry and behave our ſelves under this croſſe, that our ſoules may reap profit by it? This (in one word) is done by our returning and drawing nearer to the Lord, as his holy Apoſtle exhorts us. This in all calamities the Lord hath a ſpeciall eye unto, and is exceeding wroth if he finde it not.

Iames 4.8.

Iſay 1.4,5. The Prophet declares *That his anger was not turned from Iſrael, becauſe they turned not to him that ſmote them.* Now it is impoſſible that a man ſhould draw nigh to God, and turne to him, if he turne not from his evill wayes: for in every converſion there is *Terminus à quo*, ſomething to be turned from, as well as *Terminus ad quod*, ſomething to be turned to.

Now, that we muſt turne to, is God; and that we muſt turne from, is ſinne; as being diametrally oppoſite to God, and that which ſeparates betweene God and us.

To this purpoſe we muſt ſearch and try our hearts and wayes, and ſee what ſinnes there be that keepe us from God, and ſeparate us from his gracious favour: and chiefly we muſt weed out our ſpeciall boſom-ſins. This the ancient Church of God counſels each other to doe in the time of their anguiſh and affliction,

Lament. 3. 39, 40. *Let us ſearch and try our wayes, and turne againe to the Lord*: for though ſinne make not a finall divorce betwixt God and his choſen people; yet it may make a dangerous rupture by taking away ſenſe of comfort, and ſuſpending the ſweet influence of his favour, and the effectuall operation of his grace.

And therefore (deare Sir) my earneſt ſuit and deſire is, that you would diligently peruſe the booke of your conſcience, enter into a thorow ſearch and examination of your heart and life; and every day before you goe to bed, take a time of recollection and meditation, (as holy * *Iſaac* did in his private walkes) holding a privy Seſſion in your ſoule, and indicting your ſelfe for all the ſins, in thought, word, or act committed, & all the good duties you have omitted. This ſelf-examination, if it be ſo ſtrict and rigid as it ought to be, will ſoone ſhew you the ſins whereto you are moſt inclinable, (the chiefe cauſe of all your ſorrowes) and conſequently, it will (by Gods aſſiſtance) effectually inſtruct you to fly from thoſe venemous and fiery ſerpents, which have ſo ſtung you. * See Gen. 24. 63.

And though you have (as you ſay) committed many grievous ſinnes, as abuſing Gods gracious ordinances, and neglecting the golden opportunities of grace: the originall, as you conceive of all your troubles; yet I muſt tell you, there is another *Coloquintida* in the pot, another grand enormity (though you perceive it not) and that is your ſeparation from Gods Saints and Servants in the Acts of his publike Service and worſhip. This you may clearly diſcern by the affliction it ſelfe, for God is methodicall in his corrections, and doth (many times) ſo ſuite the croſſe to the ſinne, that you may reade the ſin in the croſſe. You confeſſe that your

maine affliction, and that which made the other more bitter, is, that God tooke away those to whom you might make your complaint; and from whom you might receive comfort in your distresse. And is not this just with God, that when you wilfully separate your selfe from others, he should separate others from you? Certainly, when we undervalue mercy, especially so great a one as the communion of Saints is, commonly the Lord takes it away from us, till we learne to prize it to the full value. Consider well therefore the haynousnesse of this sin, which that you may the better conceive, First, consider it is against Gods expresse Precept, charging us not to forsake the assemblies of the Saints, *Heb.* 10.20.25. Again, it is against our own greatest good and spirituall solace, for by discommunicating & excommunicating our selves from that blessed society, we deprive our selves of the benefit of their holy conference, their godly instructions, their divine consolations, brotherly admonitions, and charitable reprehensions; and what an inestimable losse is this? Neither can we partake such profit by their prayers as otherwise we might: for as the soule in the naturall body conveyes life and strength to every member, as they are compacted and joyned together, and not as dis-severed; so Christ conveyes spirituall life and vigour to Christians, not as they are disjoyned from, but as they are united to the mysticall body, the Church.

But you will say *England* is not a true Church, and therefore you separate; adhere to the true Church.

I answer, our Church is easily proved to be a true Church of Christ: First, because it hath all the essentialls, necessary to the constitution of a true Church;

as found preaching of the Goſpell, right diſpenſation of the Sacraments, Prayer religiouſly performed, and evill perſons juſtly puniſhe (though not in that meaſure as ſome criminals and malefactors deſerve) and therefore a true Church.

2. Becauſe it hath begot many ſpirituall children to the Lord, which for ſoundneſſe of judgement, and holineſſe of life, are not inferiour to any in other Reformed Churches. Yea, many of the Separation, if ever they were converted, it was here with us: (which a falſe and adulterous Church communicated.)

But I heare you reply, our Church is corrupted with Ceremonies, and peſtered with prophane Perſons. What then? muſt we therefore ſeparate for Ceremonies, which many think may be lawfully uſed: But admit they be evils, muſt we make a rent in the Church for Ceremonious Rites, for circumſtantiall evils? That were a remedy worſe then the diſeaſe. Beſides, had not all the true Churches of Chriſt their blemiſhes and deformities, as you may ſee in ſeaven *Aſian* Churches? *Revel.* 2. and 3. And though you may finde ſome Churches beyond Sea free from Ceremonies, yet notwithſtanding they are more corrupt in Preachers, (which is the maine) as in prophanation of the Lords day, &c.

As for wicked and prophane Perſons amongſt us, though we are to labour by all good meanes to purge them out, yet are we not to ſeparate becauſe of this reſidence with us: for, there will bee a miſcellany and mixture in the viſible Church, as long as the world endures, as our Saviour ſhewes by many parables: *Matth.* 13. If therefore we ſhould be ſo overjuſt as to abandon all Churches for the intermixture

of

of wicked Persons, we must saile to the Antipodes, or rather goe out of the world, as the Apostle speaks: it is agreed by all that *Noahs* Arke was a type and emblem of the Church. Now as it had beene no lesse then selfe-murder for *Noah*, *Sem*, or *Iaphet*, to have leapt out of the Arke, because of that ungracious *Cham* company; so it is no better then soule-murder for a man to cast himselfe out of the Church, either for reall or imaginall corruptions. To conclude, as the Angell injoyned *Hagar* to returne, and submit to her Mistris *Sarah*, so let me admonish you to returne your selfe from these extravagant courses, and submissively to render your selfe to the sacred communion of this truly Evangelicall Church of *England*.

I beseech you therefore, as you respect Gods glory and your owne eternall salvation; as *There is but one* Ephes. 4. *body and one spirit, one Lord, one Baptisme, one God and Father of all, who is above all, and through all, and in all; so endeavour to keep the unity of the spirit in the bond of peace*, as the Apostle sweetly invites you. So shall the peace of God ever establish you, and the God of peace ever preserve you; which is the prayer of

Your remembrancer at the

Throne of Grace

T

A

FA

Which

Pr

Written

of h

Cots p

tio

THE WELSHMANS 26

ANSWER,

TO THAT

FALSE PETITION

Which was printed of her Reputation, and Proteſtation made in her Vindication of her defamed Reputation.

Written by me, *Shon op Shones*, by the conſent of her Coſins of creat qualitie; *Wilham Powell*, *Shonny Morgan*, and her Coſin *Cadwalladare*, and her Coſin *Criffen*, and her Coſin *Shenkin*.

Cots plutter a nailes, if her tid put know how tid ſo apuſe us, her would would have them py their long tuſks, and pumble her noſe ſoundly.

LONDON. Printed for *T. Reinor.* 1641.

THE WELSHMAN'S

ANSWER

TO THAT

FALSE PETITION

THE

WELSHMANS REPLICATION,

To a Petition and Proteſtation made in vindication of her defamed Reputation. *Ann. Dom.* 1641.

HEr, whereas to her great diſgrace and defamation, a Petition and Proteſtation hath bin made and framed by idle and frantick wits, tat reflects not only upon her own proper perſon, but her whole Country, as well of the Shentility as Commonalty, which her cannot hear in ſuch deriding and ſheering manner cried up and down the ſtreets, but

her, was inforced to vindicate her reputation therein publikely by writing, and if not by te ſame prevented, it may in time comming be an occaſion of creater trouble.

Put it is not her particnlar caſe only, to pe apuſed and ſcandalized py ſuch Pamphlets, put te Autors thereof have pin ſo prodigall, as to apuſe not only her ſelf, and te reſt of her coſins Countrimen, put alſo tivers teſerving members of te Engliſh ſtate as well creat perſons as lower, whoſe diſpoſitions have not agreed to every ones humour; yea, they have not pin aſhamed to apuſe her King, queen, and Prince, put Nobility and High Court of Parliament, which if they pe ſuffered without puniſhment, ſuch danger may ariſe poth to City and Countrv, as was hard to appeaſe.

Theſe foul apuſes in printing ſuch pooks, under colour either of Parliament proceedings, or *Iriſh* Newes, hath produced a creat ſcandal over te

whole

whole Kingdome,which her hears is alſo taken notice of py Outlandiſh Nations.Her alſo was never read ſuch printing in former Parliaments without power of the ſame,put now poor fellows and pretended writers pends their indeavours to deviſe ſcandalous pooks, pe they of what Nature or qualitie ſoever,pe it of never ſuch ill conſequence, be it againſt never ſo creat and venerable Piſhits. Is there put te leaſt thing done in Parliament,nay put a tale or thought of ſuch a thing of proceeding againſt any man whatſoever, pe he Lord or Peer, if not py them fancied,put preſent a pook is made of them, if they have put te name of the perſon, it was to her a cuod reaſon to make and create a Pamphlet of them. Put pleſſe me Cod, this is not all, her tiveliſh and mortal enemies perform; te waters are acquainted with the affections of the people, how they ſtand inclined,who was ready to take

part with her foes and who not; py which ſuch remote enemies tat have intelligencer in her Kings Provinces, may know te better how to compaſs their deſignes in agitation againſt her Perſon and Country, which is of creat advantage to her enemies poth publike and private.

Her was therefore earneſtly intreat, tat this her writing, ſhewing her intention to defend her reputation may be reſpected, tat ſuch pooks which tend only to te ſtirring up ſtrife and diſſention, may not again pe ritten or publiſhed to her diſcrace and diſcredit. Her affections are no wayes tardy to any thing tat may prove profitable and neceſſary to her advancement in her Country and te Engliſh people in their Britannicall glory and fame. Her indeavors ſhall alwaies comply with her cood King and his high Court of Parliament in in ſetling of peace and quietneſſe, which her was ever apide in all her

Kings

Kings nations, her ſhall pe willing to looſe her own dear perſon and coods in any ſervice when her was commanded in maintainance thereof. Her was ſenſible with cood feeling, tat te authors of theſe pooks are ſheering and pabling poor rogues, deſirous in their tiveliſh works to pleaſe the times, pe it crooked or ſtraight. Her is ſo well literated in latter examples, tat py examples her can make manifeſt what her ſay, and defend it to pe cood.

Te troubles petween *England* and *Scotland*, which nation hath ſince approved themſelves loyall and faithfull ſubjects to their cood King, and tat all they did in taking up Armos, was onely in defence of their Religion, Lawes, and Liperties of tat Kingdome, which tiveliſh perſons ſeeked to teſtroy. And during theſe troubles, what evill pooks and ſcandalous papers were printed and publiſhed in diſgrace; and contrariwiſe,

what

what pooks were deviſed in praiſe and honor of te Piſhits, and others in creat places of Authoritie in Church and State, that were incendaries in thoſe diſſentions. And ſince the meeting of this pleſſed Societie, tat there is by the wiſedome thereof a Peace concluded petween poth Countries, her perceives contrary pooks made in honour of the Scots, and defamation of malefactors, py which her well ſees theſe fellowes will do any thing, right or wrong. Put her will ſay no more put this, if her deſires pe not py this writing conſidered, her was intend in humility to pe a Petitioner in pehalf of her ſelf and Country, to the Parliament for relief, and puniſhing te Autors of theſe abuſes.

FINIS.

THREE

PETITIONS

PRESENTED,

TO THE HIGH COVRT

OF PARLIAMENT.

I. The humble Petition of the Gentlemen, and other of the Inhabitants of the Countie of *Cornwall*.

II. The Cheshire Petition; for establishing of the Common-Prayer-Book, and suppression of Schismatiques, Presented to the Kings Majestie, and from him recommended to the House of Pers, by the Lord Keeper.

III. The humble Petition of the *Gentry*, *Clergie*, and others Inhabitants, subscribed of the Counties of *Flint*, *Denbigh*, *Montgomery*, *Carnarvan*, *Anglesey*, *Merioneth*, being the five Shires of *Northwales*.

LONDON. Printed, for *Rich. Robinson*.

1642.

PETITIONS

PRESENTED

TO THE HIGH COURT

OF PARLIAMENT.

I. The humble Petition of the Gentlemen, and other of the Inhabitants of the County of Devon.

II. The Cheshire Petition; for establishing of the Common Prayer-Book, and Suppression of Schismatiques, Presented to the Kings Majesty, and from him recommended to the House of Peers, by the Lord Keeper.

III. The humble Petition of the County, Clergie, and others Inhabitants, Collected of the Counties of Kent, Dunbigh, Monmouth, Hereford, and Worcester, being the five Shires of Northwales.

LONDON. Printed for Rad. Rabbits.

1642.

To the most Honourable, and High Court of PARLIAMENT.

The humble Petition of the Gentlemen, and other of the Inhabitants of the County of Cornwall.

HAving seen and heard the many (though scarce divers) Petitions to this Honourable Assembly by the Inhabitants of divers Counties and Cities of this Land, as also Corporations, Companies, and Trades, some against Bishops, some against the Common Prayer, and all against such judiciall, and things super-elementary to the region of their capacity of judging, and matters onely belonging to the judicature of this grave Synod, which seemes either to distrust, or direct, or both, your great Wisedomes; We therefore the Gentlemen and other the Inhabitants of *Cornwal*, with as many hearts, though not hands, with as many good wils, though not persons, not in imitation, but rather by provocation and necessity, in these times, to shew our good minded affections, do humbly prostrate the utmost of our service to your feet. In which (or rather after which) we take leave humbly to beg.

That you will be pleased to bend your auxiliary and good affections to the redresse of the distressed Protestants in *Ireland*. To gain whose good prosperity, peace & tranquility, to preserve the Soveraignty of that Land to our Royall King, and to maintain his and this Kingdomes Honour, We shall willingly lay down our lives and fortunes.

That you will be pleased to continue your great respect, dutifull love, and true obedience, to our Royall Soveraign, by maintaining his just, and no way antiregall Prerogative.

That you will be pleased to put the Lawes in due execution against all Jesuits, Seminaries, Papists, and Recusants.

That you will be pleased to look upon the other side, and duly weighing the actions (or rather Factions) of some (whom most men call Citizens) to scourg their irregular and disorder-

ly schisme and hereticall Sects, into right paths of serving God, to frequent his House, and to pray as well as hear, to allow Order, and obey conformity, to reverence Learning, and bow to Authority, to be under a discipline, and live in Order.

That you will be pleased to maintain and establish the ancient fundamentall and most venerable Laws, Order and Discipline, both of our Church and Common-wealth, to continue the reverenc'd Office, and punish the offending persons of Bishops, to have in high account, and eternize (as far as in you lyes) the Divine and excellent form of Common-Prayer, to correct brain-forg'd Doctrine, by your exemplary precepts, strike a reverence of Gods House into every mans breast.

That you will be pleased to intimate to the people your honourable and wise intentions concerning Divine Service, lest, while you hold your peace, some rejecting it in part, others altogether, they vainly conceive you countenance them.

Lastly, (not to trouble your great affairs any longer) That you will be pleased to take into your life consideration, those scandalous and ill-affected Pamphlets.

Now to polish this our work with a smooth Demonstration of our modest intents, that the tinctures which in introduction fell on the fore-mentioned presents, may slide without a stain from this; We do in all humility declare, that neither distrust of your intentions, nor opinion of any of our Counsels worthy our ears ever tainted our thoughts, but that we have still bin, and are confident, that this most wise Synod, hath ever thought fit, resolv'd, and will confirm into action, what we now humbly request, therfore this our present, not so much a Petition, as a Prayer of willing and thankfull hearts for the hop'd sequell, is only to shew our true intentions and good will towards his gracious Majesty, and this high Court, as Instruments of the Peace of our soules and bodies; for which we are unanimously, and immutably resolv'd, and immutably resolv'd to spend our dearest bloud.

Published by J. B. *Gent.*

The

The Cheshire Petition for establishing of the *Common-Prayer-Book*, and suppression of Schismatiques, presented to the Kings Majesty, and from him recommended to the House of Peers by the Lord *Keeper*.

To the Kings most excellent Majesty, and to the Right Honourable the Lords, and the Honourable the House of Commons assembled in *Parliament*.

The humble Petition of divers of the Nobility, Justices, Gentrie, Ministers, Free-holders, and other Inhabitants of the Countie Palatine of Chester, whose names are nominated in the Schedule annexed.

Your Petitioners with all cheerfulnesse and contentation, affying in the happie settlement of the affaires, both of Church and State by his Majesties pious care, and the prudent and religious endeavours of this Honourable Assemblie, and with due humilitie and obedience, submitting to the unanimous conclusions thereof, yet conceive themselves bound in dutie.

DO humbly present to your mature considerations that the present disorders of many turbulent and ill-disposed spirits, are such, as give not onely occasion of present discontent to your Petitioners, but seeme to import some ill event without early prevention.

The pure seed of our Faith (the Doctrine of the true Reformed Protestant Religion) established by so many Acts of Parliament, and so harmoniously concurring with the Confessions of all other Reformed Churches, being sainted with the Tares of divers Sects and Schismes lately spring up amongst us.

Our

One pious, laudable, and ancient form of Divine Service composed by the holy Martyrs, and worthy Instruments of Reformation, established by the prudent Sages of State (your Religious Predecessors) honoured by the approbation of many learned forraign Divines, subscribed by the Ministery of the whole Kingdome, and with such generall content received by all the Laity, that scarce any family or person that can reade, but are furnished with the Books of Common-prayer: In the conscionable use whereof, many Christian harts have found unspeakable joy and comfort, wherin the famous Church of *England*, our dear Mother, hath just cause to glory; And may she long flourish in the practice of so blessed a *Lyturgie*: yet it is now, not only depraved by many of those who should teach conformity to established Lawes, but in contempt thereof in many places wholly neglected. All these daily practised, with confidence, without punishment: to the great dejection of many sound Protestants, and occasioning so great insultation and rejoycing in some Separatists, as they not only seeme to portend, but menace some great alteration; And not containing themselves within the bounds of civill Government do commit many tumultuous (if not sacrilegious) violences both by day and night upon divers Churches.

Therfore your *Petitioners* being all very apprehensive of the dangerous consequences of Innovation, and much scandalized at the present disorders

Do all unanimously pray,

That there be admitted no Innovation of Doctrine or Lyturgy, that holy publike Service being so fast rooted by a long setled continuance in this Church, that in our opinions and judgments it cannot be altered (unlesse by the advice and consent of some Nationall Synod) without an universall discontent. And that some speedy course be taken to suppresse such Schismatiques and Separatists, whose factious spirits do evidently endanger the peace both of Church and State.

And your Petitioners shall ever pray, &c.

The Petition signed by Lords, Knights, Justices of the Peace, and Esquires, 94. By Gentlemen of quality 440. By Divines, 86. By Freeholders, and others, in all. 8936.

The

To the Honourable, the Knights, Citizens, and Burgesses in Parliament assembled.

The humble petition of the *Gentry, Clergie,* and other *Inhabitants,* subscribed of the Counties of *Flint, Denbigh, Montgomerie, Carnarvan, Anglesey, Merioneth,* being the six shires of *North-wales.*

As it was presented this present March the 5. Accompanied with thirty thousand hands.

WHereas the present condition of the Church of *England* (in the publique *Liturgie* thereof in the ancient Liberties and form of Government as they do now stand established by Law) hath bin lately brought in question, and manifold petitions from the severall quarters of this Kingdome, and other such like addresses concerning the same, have bin presented to this Honourable House. We his Majesties faithfull Subjects in the *Principalities and Counties of Northwales,* whom it equally concerneth, and as strongly tied in duty and conscience, do likewise presume to make our humble *Remonstrance,* and we do it after a long silence and expectation joyned with some fears.

And first, for those things which concern the publique Service of God, as they be of greatest importance, and we nothing doubt but you will take unto your serious thoughts, so we do earnestly propound and prostrate before you, that dangerous consequence of *innovation* in matters of so high concernment: as we conceive and leave it to your own great wisdomes to Judge, what scruples and jealousies are like to arise, if we be taught a new and indifferent way of serving God after the full perswasion of that which is prescribed according to the Word of God, not without the deliberate and concurrent approbation and industry of the most learned of the *Protestant Church* of this and other Nations, and the possession of so many yeares in the practice thereof, *all since the blessed time of Reformation.*

The meer Rumour hereof hath already produced no good effect, breeding in the minds of ill-disposed persons insolence and contempt, in others perplexity and grief, not knowing how to settle themselves, or form their obedience in such distractions and sometimes repugnancy of commands.

Then

Then for the outward policy and government, under the Jurisdiction of Bishops, bounded by Law, and kept within their own limits,

It is as we believe, that form which came into this *Island* with the first plantation of Religion here, and God so blest this *Island*, that Religion came early in with the first dawning of the day very near or in the time of the Apostles themselves. And in the succession of all after ages the same hath bin constantly maintained among us, and that without any eminent interruption or gain-saying even till these our dayes.

And now from the comfortable experience which we feel, and which our Fathers have told us of the inconveniency and moderation of this government, together with the antiquity of the same, a strong argument of Gods speciall protection, we do in all humility represent and pray that the same may be still preserved entire in all the parts thereof, professing yet withall, that we heartily disclaim all scandalous *Innovation* and Popish corruption whatsoever.

And we are the more incouraged in this suit, because we find it to be the unanimous and undivided request, and vote of this whole Country, who cannot without some trembling entertain a thought of change. In all which we do not presume to give any rules, but as it becomes us, humbly declare and open our own breasts, and labour to deliver our own soules in testimony of our loyalties, and discharge of our consciences, who shall ever take comfort to find the same way of honouring God, continued in his own House of Prayer, the Lawes of the Land put to actuall execution, the peace and government of the Church preserved, the rumord alterations declined, and the distractions already too visible arising thereupon avoyded.

And as we doubt not but your great wisedomes will take care that our Doctrine, and Discipline established shall be still in force, and observed, untill by some absolute Law, and the opinions of learned Convocations, or Synod (according to the Custome of our prudent fore-fathers in best times) it be otherwise ordained.

So shall we never cease to pray for a perpetuall blessing upon your Counsells.

FINIS.

28

Numb. 2.

A CONTINUATION OF THE DIURNALL PASSAGES IN IRELAND.

DECLARED IN TWO LETTERS.

THE ONE

Being sent from the Lord *Antrim* in *Ireland*, to the right honourable the Earle of *Rutland*, dated *February* 25. 1641.

THE OTHER

Was sent to Sir *Robert King* Knight, bearing date the 27 of *February*, 1641.

LONDON,
Printed for *F. Coules* and *T. Banks*, 1641.

A CONTINUATION OF THE DIURNAL OF PASSAGES IN IRELAND

DECEMBER

IN TWO LETTERS

THE ONE

Being Sent from the Lord Parsons in Ireland, to the right Honourable the Earle of Portland, dated February 25. 1641.

THE OTHER

Was sent to Sir Henry King Knight, bearing date the 27 of February, 1641.

Printed for F. Coules, 1642.

A Coppy of a Letter from the Lord *Antrim* in *Ireland*, sent to the Right Honourable the Earle of *Rutland*, dated the 25. of *February* 1641.

My Honourable Lord,

HAving nothing of that weighe and consequence, that befits me to accommodate your Honour withall, worthy of your Lordships acceptation, I am inforced to present your Honour with what I can, as a small signe of the great observance in many respects I owe to your Lordship, for the noble favour I have had, the honour formerly to receive from your Lordship, and the mutuall correspondencie that have bin between your Honour and my selfe, which when opportunity may permit, I shall with humble thankfullnesse acknowledge.

My Lord, It is a great sorrow to me, my name and Honour should be so much defamed and scandallized by false and scandalous reports, nay, permitted to be published in Print, that I have revolted from my King, and turned Rebell, the very name wounds me sore, which never had the least thought of Treason against my Soveraigne, or disloyalty to my Country. I am so farre from such imagination, that I will

ther periſh at his Majeſties feet, and ſuffer any puniſhment whatever ſhall be thought requiſite to bring a period to my ſelfe, my life and fortunes, then live ſtained with a horrid denomination as Traytor, and am ſo farre incenſed againſt theſe reports, that I vow to *God* I will to the utmoſt of my power maintaine the rightfull power and prerogatives of his ſacred Majeſtie, to whom I approve my ſelfe an obedient ſubject and ſervant, and his Government, as the undoubted and lawfull King over his Majeſties Kingdomes of *England*, *Scotland* and *Ireland*: I deſire not to be diſobedient to any the Laws and Ordinances of his Majeſties Parliament, for the good government of his Kingdomes; that may not abridge or reſtraine the free exerciſe of the *Roman Religion* which I am devoted to, and am ingaged to maintaine in duty to *God*, and reſpect of my future happineſſe and ſalvation: Her Majeſty my gracious Queene I will to my power indeavour to obey, and her rightfull Raigne in his Majeſties Dominions, under his government, endeavour to uphold and maintaine to the utmoſt of *my* life and fortune: and ſuch reſpect and honour I owe to my Lady, whom my prayers are daily for, and to whom I recommend my deareſt affections, that ſhe may be confident I will intermeddle with any affaires that may I hope not prove deſtructive to my ſelfe or Family, or in defamation of mine or her honour, which I humbly deſire your honour to certify Her, and to preſent his Majeſty with my unchangeable and dutifull intentions.

My

My LORD,

Some paſſages of the affaires here in *Ireland*, I thought good to preſent you withall, which is neceſſary to be taken notice of. There was a great Battaile fought before the City of *Lenſter*, where there was ſlaine 4000 *Engliſh* and *Scots*, and Sir *Edward Denny* one of our Captaines, with his Forces of 400 Souldiers hath ſlaine *Thomas Bland* Eſquire, with 500 more of his Souldiers, and put all the reſt, beſides ſome Priſoners taken to flight, that is the greateſt overthrow to the Engliſh that hath yet bin. And Sir *Edward Denny* having the victory, on the next morning being by his Souldiers ſaluted in a moſt noble manner, for their beter encouragement, gave to every Souldier 5 *li.* and in vindication of his reputation made a royall Feaſt to entertaine his Souldiers in a deriding and ſcoffing manner to the Engliſh.

There was alſo another Skirmiſh on Saterday laſt which continued ſome 8 houres between the Forces under command of the Lord *Oſmond Netterfield* and others, and the Forces under command of Sir *Simond Harcourt*, Sir *William Cootes*, Mr. *Moore* of the Engliſh, the Lord *Dongla*, Sir *Charles Bland*, Mr. *Henry Steward*, and oters of the Scots, where was ſlaine 2000 Iriſh, and about 100 of the Scots and Engliſh, the reſt of the Iriſh forced to retire, and great ſpoyles were left by them as a prey for the Engliſh of Amunition and proviſion of victualls, ſufficient to maintaine 500 men for 6 months, which was a great weakening to the Catholique party. And thus having no more newes at this preſent, I will not be troubleſome to your Honour, but humbly take my leave.

Your Honovrs in all due obſervance
Antrime.

Ioyfull Newes from IRELAND,

Or a true Relation of the great overthrow which the Engliſh gave the Rebels before *Drogheda*, &c.

Noble Sir,

IN my laſt to you, I ſignified to you, the difficulties which were like to befall us by the relieving of *Drogheda*, but *God* by his infinite mercy hath freed us (I may ſay miraculouſly) from that hazard: for when our men there were driven to that extremity to eat Horſe-fleſh, Sir *Henry Tichbourne* ſallied out of the Town with only fourty Muſketiers, and fourty Horſe, and beat off foure hundred of the Enemies, killed above threeſcore of them; recovered fourefcore Cowes and Oxen, and two hundred Sheep; burned foure Townes, and brought home two of their Colours; Beſides, I muſt relate unto you *Gods* abundant goodneſſe unto us, in that the night before the reliefe and ſuccours which we ſent by Sea from *Dublin* to them, ſhould have entred into the Harbour of *Drogheda*,

gheda, (which was ſtrongly fenced over with a Chain and ſeverall Boates) there happened a ſtorme which broke their chainer, and gave our men ſo free a paſſage, as with little difficulty they came ſafely to the Towne. The Rebels were gathered at *Kilſhalgham*, within ſeven miles of *Dublin*, above two thouſand men, where they were ſettled in a very ſtrong wood. My Lord of *Ormond* carryed out part of our Army, and beat them out of that great ſtrength (for they would not come into the Champaine) and killed above a hundred of them, without any conſiderable loſſe of our ſide, only Captaine *James Rochfort*, a moſt gallant and couragious Gentleman. This was an act of great bravery, wherin Sir *Charles Coote* did, (as he doth alwayes) beyond expectation, expoſing his perſon to as much danger as any man living could; and in truth he is a gallant man, full of courage and good affections, and deſerves great incouragement from that ſide. Our Souldiers are in great want of Money, which cauſes a generall want of all other neceſſaries; yet notwithſtanding God hath infuſed ſuch courage into them (for undoubtedly it is his work) that they think ther is no danger ſo great, but they may attempt it.

Colonell *Munke* is arrived here with my Lord Lievtenants Regiment of fifteen hundred foot, and Sir *Richard Greevill*, with neere foure hundred Horſe, which puts much heart into us, and makes us looke big upon our neighbours, yet we grieve we cannot be able to relieve our friends in other parts; but I hope when our full ſuccours ſhall come; we ſhall not only defend this place, but adde comfort

to.

to our poore distressed friends abroad.

The enemy, though their numbers be very great, even beyond belieſe; yet their hearts begin to faint, and I beleeve they repent their furious madneſſe.

If my Brother be in *London*, I pray you impart this Letter to him, I would have written to him, but that I thought he was at *Cheſter*, or on his way thither. By the next he ſhall heare from me at large, and I ſhall likewiſe trouble you.

I muſt now only tell you, that I thanke you for your care of thoſe things which conterne me, and that I am, Sir,

your moſt affectionate Servant,

*Feb.*27.1641. ED. LOFTUS, *Martis* 2no.

'Tis this day Ordered forthwith that this Letter be put in Print.

H. Elſing Cler. *P. D. Com.*

FINIS.

Ca

C

Sir

And b

Printed
at the fi

The Fower

Cardinall-Vertues

Of A

Carmelite-Fryar,

Fraud, *Foul Language*,
Folly, & *Blasphemy*.

Discovered by

Sir Edward Dering,

Knight and Baronet.

And by him sent backe againe to their Author

Simon Stocke, alias *Father Simons*, alias *John Hunt*

alias

Anonymus Eremita.

LONDON,
Printed by *I. R.* for *R. Whitaker*, and are to be sold at the signe of the Kings-Armes in *Pauls-Church-yard*. 1641.

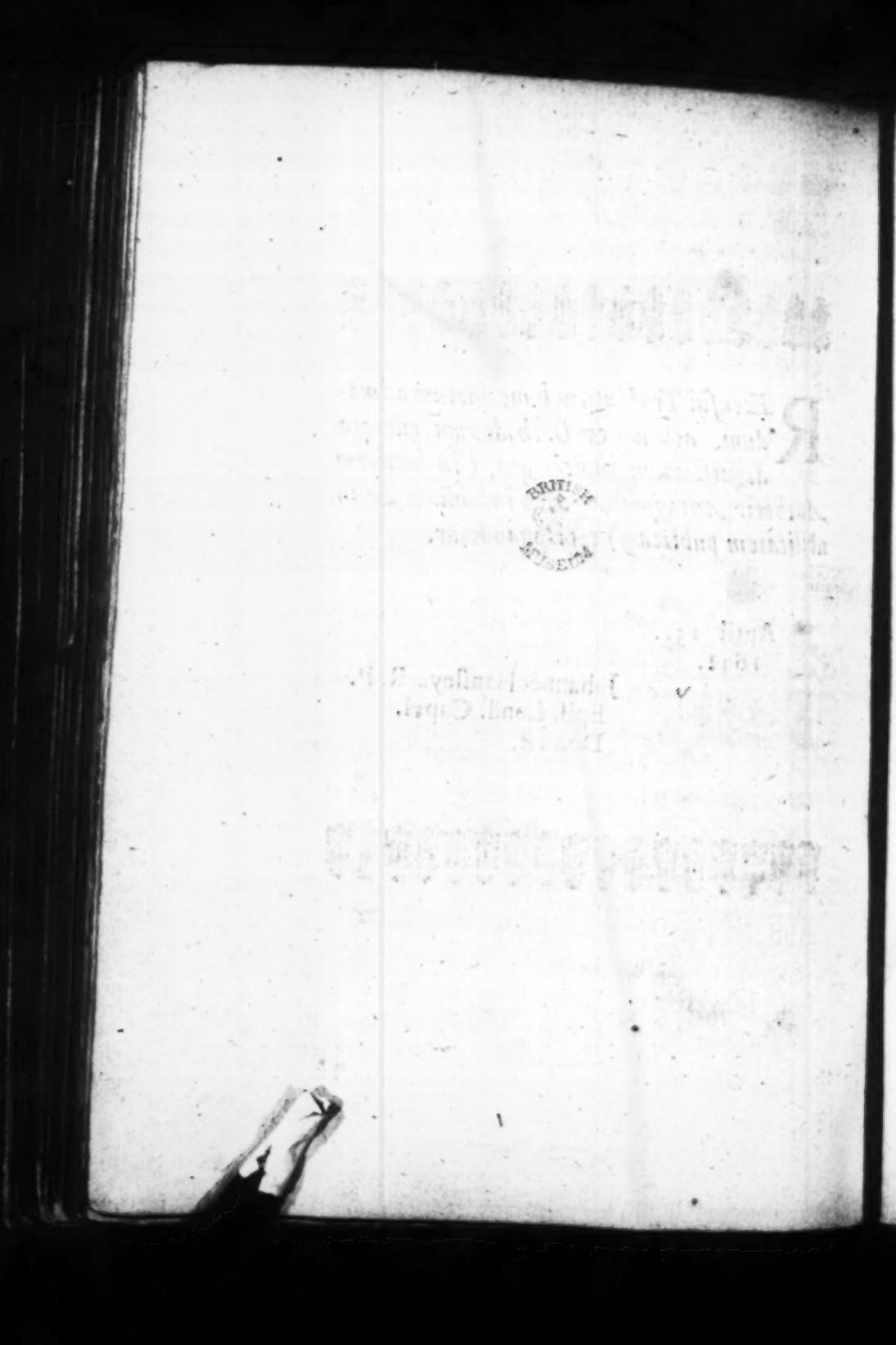
ERRATA.

Epist. dedicatory, l. ante penult. wicke nesses, read wickednes. Epist. to Anonymus p. 2. l. 3. Stockes, read. Stocke. p. 19. l. 4. The Altars, read That Altars. p. 23. l. 1. omnium script. read omnium Sanct. l. 3. arbitrer, read arbitror. p. 25. offer God, read offer to God p. 26. l. 11. with an angle table, read, with an ample table. p. 29. l. 15. ρceccppan read, ρceoppan, p. 34. l. 13. ἀμεσφ'γου read, ἀμεσφ'γου l. 21. is no, read, is of no use. p. 46. l. 14. read, Andromache lifting up the weake hands. p. 48. l. 11. your new age, read, your now age.

REcenſui Tractatum hunc doctum admodum, acutum & Orthodoxum, eúmque digniſsimum judico qui, (in honorem Autoris, Antagoniſtæ verò infamiam, & in utilitatem publicam) typis mandetur.

April 13.
1641.

Johannes Hanſley: R. P.
Epiſ. Lond. Capel.
Domeſt.



SIR EDWARD DERING TO THE READER.

BEfore the peruſall of this ſhort Treatiſe, I intreat my friendly Reader, to take notice of this preamble.

The Motives inducing me to write theſe following ſheets, being (as by themſelves it will appear) ſudden, and after the purpoſe once entertained, the work (not worth the name of work) as ſuddenly peformed, I ſent them) according to the date) in an Epiſtolary way to a noble perſonage to be ſurveyed by a Prieſt ſtyling to himſelf *Anonymus Eremita.*

The Reaſons hereof are in my two following Letters expreſſed, whereunto (without further circumſtance) I referre.

At the latter end of *July* laſt, I had from the Prieſt, that which he called *an anſwer*: upon peruſall whereof, I found the old man *Verboſum & delirum*. I found his labour to be λῆρον μακρὸν and himſelf γερόντιον. I preſently did ſnatch a pen, and began to preſſe a ſhort reply to his tedious anſwer: But two warrantable reaſons have delayed my reply, and a third for the preſent, hath quite diverted it.

Firſt, I had then upon my hand an anſwer to be diſcharged to another of his infectious tribe: But a man (indeed) whoſe abilities, and whoſe modeſty of Language do yet ſeem to be of a much better temper, then this *nameleſſe Hermite* hath diſcovered. The due diſpatch of this, did juſtly foreſlow my reply to this dull *Carmelite*.

Immediately upon, or before that *Anſwer* iſſued from me, it pleaſed the Countrey to honour me with their truſt unto this Parliament. So that being now

divided

divided from my Library, and not daring (in point of honesty) to withdraw my self from these services (for it is duty better shewn, with weakness to undergo my part, rather then deceitfully to desert them) I have held it fit to lay by that reply which I can not now intend, and which must of necessity be fruitlesse in being made unto his, so rude and so barren answer. These two reasons do (as I conceive) justly warrant my delay.

Whilst thus I am necessitated, a judicious and true friend, upon sight of the wretched, and despicable babling, in the rescript of *Anonymus*, gave me this advice. That the Priests answer being worthy of nothing but contempt, and being too tedious for a present reply, (especially in the middest of better avocations) I should publish this *Quadrilogus* which I formerly sent unto him, and thereby provoke him to thrust forth his elegant answer: whereupon the world (without more lines) may judge on which side *Truth* and *Modesty* do dwell.

I have followed this Counsell: Here is

my adventure in way of challenge, I expect that he ſhould be at charge to publiſh his own anſwer, and then (preſuming on better leiſure) I hope in a reply upon his babling, to ſhew that the Poets contempt will be a juſt Encomion for this old Fryer,

O ſolâ fortem garrulitate ſenem.

20. *March.*
1640.

BRITISH MUSEUM

SIR

SIR
EDWARD DERING
TO
Anonymus-Eremita.

YOU challenged me to ſet down in writing three propoſitions, which being by me performed, you then fled from your own undertaking: here they are again.

1. The Pope hath by divine right a ſupremacy of power in matters Spirituall, which ought to be univerſally beleeved and obeyed, as of Faith.

2. The Romiſh Maſſe is a Sacrifice both proper and propitiatory: for the preſent, and the abſent: for the living, and the dead.

3. Our bleſſed Saviour, and his Apoſtles did teach the ſame points of doctrine which the Church of Rome doth affirm, and which are denyed by the Reformed Church.

Prove and maintain theſe poſitions with clear and full authority: and hear I give you my hand, that you ſhall then have my heart, unto the Roman Church.

EDVVARD DERING.

To the Right Honourable N. N.

Sir EDVVARD DERING Knight and Baronet, wiſheth happineſſe here, and hereafter.

MAy it pleaſe your Honour. In that which is ſo ſerious as Religion I dare not be a trifler: nor can I love a man that is ſo. Divinity is ever Grave, neither toying nor yet ſullen. Piety and Gravity are twin ſiſters, both deſcended from above, owning their high birth from the ſupreme Sanctity and ſoveraigne Majeſty of Heaven. As they come from high, ſo they deſcend lowe, even to the center of a Man; and take poſſeſſion of his heart: there they dwell, and from thence they ſend forth, (like Rivers from their Spring-head) many notable aſſurances of their reſidence there. While that ſome vent Levity and Wickedneſſes becauſe they have received Religion no deeper then into their braine. Many men are Chriſtians according to a certaine

common ſence they have of Religion. Now in the Braine of man, The common Sence *and the* Phantaſie *are neere neighbors, hard is the condition (and yet the condition) of ſome, with whom* Phanſy *leades the way.*

Theſe Brain-Chriſtians, *are ſo much in skill, that they forget Practice. With the head a man may know, even unto others wonder, and his owne pride: But* with the heart a man beleeveth unto righteouſneſſe: *If this ſtore-houſe be well filled, The* mouth will ſhew the abundance of the heart *within, and then* with the mouth confeſſion is made unto ſalvation. *If coldnes or emptineſſe be there, you may finde it in the dull and barren language of the Speaker. The moſt certain and moſt abſolute ſymptome of a good heart, well filled, is* Truth *of what the Tongue delivers.* A good man out of the good treaſure of the heart bringeth good things. *Now nothing is good but* Truth.

Rom. 10. 10.

Matth 12. 34.

Rom. 10 10.

Matth. 12. 35.

Truth, *it is one of the glorious titles and attributes, which our Saviour* (in whom was found no guile) *hath taken to himſelfe* I am the Way (*ſaith he*) and the Truth, &c. *All Fraud, Falſehood and Lying are from Hell. When the Devill ſpeaketh a lie,* he ſpeaketh of his owne: for he

1 Pet. 2. 22

Ioh. 14. 6.

is

is a lyar and the father of it. *He began with a lye at firſt, and it hath been his owne ever ſince.* Ioh. 8 44. Gen. 3. 4. Verum Evangelium veritatem amat, veritatem colit, veritate alitur & Angelcit (*ſaith your* Andradius) The true Goſpel loveth the *Truth*, honoreth the *Truth*, hath nouriſhment and growth by *Truth*. Maxentius Johannes *affirmeth very well*, Nullum vitium eſt, quod non ſumat à mendacio initium, neque virtus cujus non ſit origo veritas. There is no vice, which hath not beginning from a Lye: nor any Vertue, whoſe originall is not *Truth*. Defenſ. Trid. l. 2.

If after this, you finde me wittingly falſe in any aſſertion, or in any authority which I ſhall produce, your Lordſhip hath here (I have ſent it) wherewith to ſtop ſhame into my mouth. But if by theſe following papers your Honour finde your old Anonymus *falſe and fowly falſe, on whoſe ſide muſt he be, and they that follow him?* Chriſt *and* Truth *go together; wo to the adverſe party: they are* enemies *and muſt be one day* under foot.

When this old Souldier had often pretended much valor to encounter any man that I ſhould bring; and had almoſt perſwaded me into an opinion of his Ability: At laſt, in neere two yeeres time being preſſed by me, he concluded, plainely, to

diſcourſe with none. Some were married. *I undertook for on unmarried! Others were skilled in the* Eaſterne languages! *I undertooke that no word ſhould be inſtanced, but Engliſh and Latine. Then* it was dangerous! *I undertooke that alſo upon my owne head. Laſtly, it was* to no purpoſe! *And indeed I found it to no purpoſe to preſſe him farther.* Quo fronte! quâ fide! with what forehead *he made theſe darings*, with what faith *he hath performed them, I well remember, and can juſtifie: Herein he is guilty of much untruth.*

Yet leſt he might ſeeme to have a guilty cauſe, as well as a pretenſed valour, his pen was ready againſt all men, and he offered me the choice to deſigne unto him, upon what particular ſubject hee ſhould write. I anſwered him, that I was ſo confident and ſo aſſured of the Truth and goodneſſe of our Religion, that I gave him liberty in all the latitude of Controverſies betwixt us, to make his owne choice; even there where he thought himſelf ableſt, and the beſt provided: onely deſiring that he would be curious to pick out his beſt arguments, and that he would be brieſe. He promiſed a ſpeedy diſcharge, and made his preſent election to prove Saint Peters *ſupremacy: I ſaid I was glad he had*

pitched

pitched on a point ſo materiall, but (ſaid I) you have taken one as difficult for you to prove as I could wiſh. It is now a twelve-moneth ſince, yet hath this man herein been as mute as death. Is he not guilty of another untruth?

I am little at leiſure, and the leaſt of any in skill for theſe Eriſticke diſcourſes: but I ſerve Truth, and that will prevaile. I do therefore againe and againe exact and challenge him to performe his undertaking in that ſubject, and with that brevity as was promiſed.

In the meane time having peruſed foure ſeverall Treatiſes of his writing, two in print, and two under the pen, I have good cauſe to aske, How well he can juſtifie what I finde in them; not in the whole Treatiſes (they are not of ſuch weight and worth) but in foure paſſages taken ſeverally, one out of each Treatiſe. Nor will I pick out that which is ſleight and eaſie: Nor will I take leſſe then what I finde concerning one entire paſſage and the particular ſubject there handled.

The Reaſons why I am bold to preſent the trouble hereof unto your Lordſhips hand are few, yet enough to exact this of mee. Foure they are, and very powerfull with me. Duty, Gratitude, Good-manners, and Piety.

First

Firſt in way of Duty *I do owe the Firſt-fruits of my pen, in matters of* Religion, *unto the perſon (if hee were living) but now unto the happy me-*

Here were ſome lines that would by circumſtances have expreſſed the name of that Honorable perſon, whom I chuſe rather to omit.

mory of * * *

Lastly Piety to God, *and to the* Church *my mother, and piety due unto your Lordships soule, whose great abilities and rich endowments of minde, may herein examine these, and hereby, take occasion to examine other* Truths, *and then cleare away the misty clouds of Popery: which are farre more dangerous and deadly to your soule, then unto millions beyond Sea, who either have not the like abilities within, or so faire day-light abroad, by the free Gospel revealed, as is unto your Lordship in this blessed Iland.*

God eternall grant that you may see, and know his Truth: *and not like those whom the Apostle expresseth to be* Ever learning, and never able to come to the knowledge of Truth. *And this for one onely Advocate and Redeemer* Jesus Christ *his sake, shall be prayed in your Honours behalfe, by*

Your Lordsh. ever obliged
and most humble servant
to his power,

Edward Dering.

Surenden-Dering,
18. Jan. 16. 39. 40.

TO

Anonymus-Eremita.

Sir,

BEcauſe you have pleaſed to magnifie your owne undertakings (concerning me) unto others, as you have extolled ſome performances of your owne concerning others unto me. I may juſtly think you have bragged concerning them far beyond Truth, becauſe I well know that you never had a ſhadow, much leſſe any ſubſtantiall ground wherevpon to ſay or thinke me a Romanized *Catholick*, or ever in any degree inclining thereunto. Yet I muſt charge you, in the way of your owne glory, to have reported me Proſelyted: I have the warrant of a great and a Right Honourable perſon for what I inferre.

Leave painting a bad cauſe, and leave that common trick of your Tribe, to ſlander ſuch as are free of Converſation with you, as if they were ready to warpe, before your reaſons can warme them. Although our Religion be gentle, yet is it firme: though it be meeke, yet it is conſtant. It behaviours ſtrange to miſ-report thoſe for your owne, whom you have tryed and found impoſſible for you to move. Impoſſible for you! Alas: it is not the ſtrength of an Anonymus, can draw unto the faire but falſe Tents of Rome, a weaker man then

then my ſelfe (though weake as any) who hath a vigilant Conſcience to keepe him wary of your aſſaults. I am not ſo credulous to thinke every Stocks a Stoicke.

But I forbeare this jarring expoſtulation: Yet am I heere appellant to cite you to a tryall, wherein I engage my ſelfe to manifeſt the indiſcretion of any man, who ſhall report or believe me Romaniſed in my Religion. This tryall ſhall be fairely made, by calling you forth to juſtifie ſome paſſages of yours which I ſhall make choice to queſtion.

Foure Treatiſes of yours, I have haſtily courſed over, Two in Manuſcript, Two in print. You may be ſorry if I finde Fraude in the firſt, Folly in the ſecond, Rayling in the third, and Blaſphemy in the fourth. If there be leſſe, I am much miſtaken. Theſe paſſages which I meane, are firſt concerning Altars in the tenth Chapter of your Caveat for a friend, a Manuſcript you ſent me, wherein you corrupt one Text and miſ-inferre two other. The ſecond in another Manuſcript, by you ſent, entituled, A Tract of Prayer to Saints: where your eighteenth and laſt Chapter, is ſo farre from wiſedome, learning and Reaſon, that no one of all your Proofes alledged, are wiſe enough to finde the way to the Marke you aime at. The third is ſaid to be printed at Roan 1623, and by you inſcribed Jeſus, Maria Joſeph. This you gave me, wherein I finde moſt foule, baſe, and abſurd language, and that both cauſeleſſe and untrue. Laſtly, in your Appeale unto King JAMES, printed (under the name of John Hunt) 1620 I finde Blaſphemy, or elſe I know not Blaſphemy when I heare it. If I make theſe things appeare, what are you? and what is your Religion? If I faile, you may ſhew me the ſhame of my ſilly undertaking.

The Treatiſes being yours, my ſpeech will be particularly directed to your ſelfe: yet not ſo much to your perſon as unto the language which I finde.

In the laſt place you have by way of Epiphonema, that which you did lately brave me unto, but afterward as poorely did fly from: I meane three propoſitions which being made good with ſolide

To Anonymus-Eremita.

Truth, and full proofe, I have promised to become a Papist: but you refused them the other day being (I suppose) conscious to your selfe, either of your owne weakenesse, or of theirs.

If these propositions cannot be maintained by you nor for you: then reforme your selfe: Reduce them whom you have misled. Give God the glory, and doe not scorn the Truth of his advice, who is in him that is Truth *it selfe.*

your faithfull and

assured friend,

Edward Dering.

Surenden-Dering,
28. Jan: 16{39. 40.

Chap.

CHAP. I.

Of Fraud.

THAT which laſt came ſhall be firſt ſerved; The Treatiſe laſt ſent unto me by you, ſhall be firſt accounted unto. Nor will I pick out a word or a ſentence to cavill on, but fairly and entirely take all your diſcourſe therein, concerning one ſingle and ſeverall ſubject. That which I ſhall heer firſt inſiſt upon, is your particular *Caveat* concerning *Altars*. Being indeed a ſeverall Chapter, and the whole diſcourſe you have, upon that particular ſubject. §1.

Give me leave to divide your Chapter into parts: that ſo I may with leſſe confuſion give account to each ſeverall Section. In your Treaties inſcribed *A Caveat for a friend.*

This following, is your tenth Chapter.

Anonymus.

"(A) THeir Judge ſaith. (B) We Chriſtians have an Altar, whereof they have not

"power to eat, who ſerve the Tabernacle, *Heb.* "13.10. *(C)* Again, If thou offer thy hoaſt at the "Altar, and there thou remember that thy bro-"ther hath ſome thing againſt thee, leave there "thy offering before the Altar, *Matth.* 5. 24. And "ſo ſay Romane Catholikes. *(D)* Proteſtants, "either have none, or make it a thing indifferent, "either to have or not to have, as appeareth by "their practice. And theſe who have, make not "uſe of them according to the inſtitution of Al-"tars. For the uſe of an Altar is to make ſacrifice "upon: the Altar being the proper place of the "ſacrifice: as witneſſeth King *Edward*: and the "Proteſtant Lords of His Councell in their Let-"ters, for the taking down of Altars, and ſetting "up of the Table in ſtead thereof, in *John Fox.* "*Pag.* 1520.

Sir *Edward Dering.*

§. 2. *(A)* THeir *Iudge ſaith, &c.* meaning the holy Scripture: thus you begin ſix Chapters together: proceed, ſcoff on. We thank you for ſuch ſcornes: And with due reverence do acknowledge this our divine infallible *Iudge*: wondering that any Chriſtian ſhould decline or ſleight the written law of Chriſt our Saviour. Go on to diſclaime for your *Iudge* what the holy Ghoſt hath written: Renounce your part, and deny the *Iudge* to be competent or ſufficient. Did you not forget Saint *Paul*, who telleth *Timothy*, that *The holy Scrip-*

2 Tim 3. 15, 16.

tures

tures, are able to make him wiſe unto ſalvation, — and that they are profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſſe, that the man of God may be perfect. But belike you finde that this *Iudge* is ours in a double right, one is the due of his place; The other is becauſe he may juſtly be called our *Iudge*, for that he voteth for us, and againſt you.

But notwithſtanding that you would pull down holy Scriptures from the Bench, yet learned men on your ſide, do hold them there, whether you like thereof or not. Learned *Andradius* writing againſt *Kemnitius* in defence of your *Tridentine* Councel (*lib.* 2.) plainly acknowledgeth the holy Scripture for *Iudge*, *Scripturam Sacram Controverſiarum Iudicem conſtituimus. We do conſtitute the holy Scripture Iudge of Controverſies.* He could not ſay leſſe, yet for fear he had ſaid too much, he denieth this *Iudge* to contain all things neceſſary, ſo would have us to take it for a *Iudge* and no *Iudge*: or in brief for an imperfect or inſufficient *Iudge*. A *Iudge*, but ſuch a one, as faileth in things neceſſary. O the wiſedome of God! how that muſt ſuffer by the impious folly of men! God himſelf hath given us a *Iudge*: But *Andradius* with others, as *Dominicus Bannes*: *Melchior Canus*: *Cardinall Hoſius*: Doctor *Stapleton*, *&c.* ſay that this *Iudge* is deficient in things neceſſary to ſalvation. Is not this plainly to accuſe the wiſedome of God, as if he could not, or his goodneſſe as if he would not make our *Iudge* ſufficient? Do not the holy

Scriptures

Scriptures abound with ſome things not neceſſary for ſalvation? and hath the wiſedome of God left out neceſſaries?

Andradius ſubjoyneth again: *Libri Sacri, præcipui ſunt Controverſiarum judices. The holy Books are the principall Iudges of Controverſie.* Mark how unſteady he is: the Scripture is *Iudge* of controverſies: yet defective in things neceſſary: and yet the principall *Iudge* of controverſies. Thus *A double minded man is unſtable in all his wayes.* But your more learned *Bellarmine* (*de verbo Dei*) ſaith *Sacra Scriptura regula credendi certiſsima, tutiſsimaque eſt. The holy Scripture is the moſt ſafe and moſt certain rule of Belief*; and again, *Sacris Scripturis —— nihil eſt notius, nihil certius. Nothing is more known, nothing more certain, then the holy Scriptures.* If then the holy Scriptures be the moſt known, and moſt infallible Rule of Faith (ſo much do *Bellarmines* two places inferre) If they be the *Iudge*, the chief *Iudge* of Controverſies (ſo much *Andradius* two places do determine) leave then your hollow and unſavory ſcornes, and ſubmit your ſelf and your cauſe, unto this holy and heavenly *Iudge*.

Iam. 1. 8.

But I fear you had rather hold company, with *Piggius, Ecchius, Cuſanus, Pereonius, Norris*: and others of your bent who (in *Tertullians* phraſe) are *Lucifugæ Scripturarum* owle-eyed in Sunſhine, *Run-aways from the brightneſſe of the Scriptures*. Men that *loved darkneſſe, rather then light, becauſe their deeds* (their doctrines) *were evill*. Theſe men to bring a diſregard upon Gods Sacred Word, give it

Ioh. 3. 19.

prophane

prophane Nick-names. *Lesbiam Regulam. Evangelium Nigrum. Theologiam Atramentariam. Naſum Cereum.* A *Lesbian Rule*; The *black Goſpel*; *Inky Divinity*; and *a Noſe of Wax.* You, in as hateſull away of irriſion have invented (or do pretend to have invented) another by-word for the ſacred Word of God, and have with ſmiling ſcorne (for which you may chance one day to howle) derided it by name of *Sheeps-Cloathing*, intimating it to be the wearing of Wolves, what ſhall ſheep now cloath themſelves withall? I pray (without ſcorne) ſhew me what other cloathing you have for the ſheep?

But I muſt not ſtay thus at the threſhold, the doore is open, and I now am entring within the wals of your diſcourſe: yet again ſaluting you at my entrance, with thanks, for yeilding us the honour, and our true Right, in having the holy Scriptures for our *Iudge*. But take heed of this and conſider it, next time you ſhall read Saint *Paul* (to the *Romans*) who will there put you in minde of that *great and terrible day*, *when* (as he ſaith) *God ſhall judge the ſecrets of men, by Ieſus Chriſt, according to his Goſpel.* Which Goſpel you dare not deny to be a written Goſpel. Take heed then how you mock our *Iudge* hereafter, ſince that you hear your own doome ſhall be by *Ieſus Chriſt* the eternall *Iudge*, according to our preſent *Iudge*, The written Goſpel. Rom. 2. 16.

Anonymus.

(B) WE (Chriſtians) have an Altar, whereof they have not power to eate who ſerve the Tabernacle, *Heb.* 13. 10.

Sir *Edward Dering.*

THe title of your Chapter, and your pretenſion is to prove the uſe of Altars even by *our Iudge* the holy Scriptures. This Text you bring againſt us, and for your ſelf *Habemus Altare, we have an Altar*, ſaith Saint *Paul*. If there be no more but this, The Text hath as much for us as for you: we alſo have, and ever had this *Altar*. But that which you aſſume to prove, and would pretend to be hereby proved (or elſe you ſay nothing to the cauſe in difference between us) is, that we have not ſuch Altars as you have. How is this? we have Altars figuratively and improperly ſo called: But you have Altars, materiall Altars, and properly ſo called. Here then lyes all the difference: and upon this hinge the whole cauſe doth turn: whether Saint *Paul* do here mean a materiall, viſible and a proper Altar!

You have daily ſacrifice, properly called ſacrifice (as you ſay) and therefore by the neceſſary conſequence of Relatives, you muſt have (or ſay you have) Altars properly ſo called. This is the true

true ſtate of the Difference between us: you may beleeve Cardinall *Bellarmin* who takes it for granted on both ſides *Altaria non conſueviſſe erigi, niſi ad ſacrificia propriè dicta. The Altars uſe not to be erected, unleſſe for ſacrifices properly ſo called.* And again, *Sine Altari non poteſt ſacrificari, without an Altar, ſacrifice can not be.* And a third time in his firſt Book of the maſſe. *Nunquam Altare propriè dictum erigitur, niſi ad Sacrificia propriè dicta. An Altar properly ſo called, is never erected, but for ſacrifices properly ſo called.* Now you pretending that your Sacrifices are proper Sacrifices muſt contend for Altars properly ſo called. The nature of Relatives is ſuch that as Sacrifice & Altar, do in generall relate each to other: ſo of neceſſity, if one be proper the other muſt be proper: if one improper the other improper alſo. If then you prove not the propriety of your Sacrifice, you are gone for your Altar: and if you prove not your erroneous tranſubſtantiation, you are gone from your proper Sacrifice. But you have not gone this way, and therefore I will not ſtrive to refute you this way. But briefly meet and cloſe with you upon this Text alledged: which Text if it prove an Altar properly ſo called, the cauſe is yours: and I will yeild my ſelf to Rome. If this Text do not prove it for you, nor any other: Do you give glory to God, and ſubmit unto *our Iudge.*

De miſſ. Lib. 1. cap. 16.

De cultu Sanct. lib. 3. cap. 4.

Lib. 1. c. 14.

But by what means ſhall we now try the true ſence of theſe words, and the meaning of the Apoſtle (or rather of the Holy Ghoſt) herein.

That this may appear: I offer you a fair tryall, and Iudges undeclinable.

1. The plain ſeries, & ſcope of the context it ſelf.

2 The opinion and interpretation of the ancient Fathers.

3. The opinion and confeſsion of your own eminent Doctors: and others within theſe laſt 600. yeers.

§. 4. *Firſt*. The Text is not for you: for we differ not about having and not having an Altar; but (as is ſaid) about an Altar proper for Sacrifice proper: wherein the words of this Text come farre ſhort: and the ſence of this Text is farre more diſtant. Our ἁγία τράπεζα is ἅγιον θυσιαστήριον our holy Table is a holy Altar: yet neither your Altar, nor our Holy Table here intended by this Text. What then is the meaning of *Habemus Altare?* mark the context. ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν, *&c. We have an Altar, whereof to eat, &c.* You will not ſay Saint *Paul* here meant the eating of a materiall Altar. Be it of ſtone or wood, your teeth had need be iron: if you ſay there is a figure in the word *Eat*, I ſay, that muſt neceſſarily infer the ſame figure in the word *Altar*. If then this Text can not be interpreted of a materiall Altar, what have you to do, to produce it againſt us for your materiall Altars? Let the Apoſtle expound himſelf, and he will plainly ſhew you what Sacrifice he would have, and then tell me what Altar muſt be for ſuch Sacrifice! Preſently he begins to apply his ſpeech unto our bleſſed Saviour, and ſo annexing

annexing his concluſion to his premiſſes (*Ergo, &c.* ſaith he) *By him therefore let us offer the Sacrifice of praiſe to God continually, that is, the fruit of our lips, giving thanks to his name.* Do you mark what manner of ſacrifices are here commended unto us? can you finde any uſe of a proper materiall Altar for them? would you have a viſible Altar, for inviſible Sacrifice? Verſ 15.

Beſide, it will not be enough for you, to finde *Habemus Altare, we have an Altar*, but you muſt get a Text *Habemus Altaria, we have* a plurality of *Altars*, elſe your practice will prove unjuſtifiable, when God with his *Quo warranto* ſhall demand of you, as the Prophet enquireth. *To what purpoſe is the multitude of your ſacrifices unto me, ſaith the Lord? —— Who hath required this at your hand?* Iſai. 1. 11, 12.

Secondly. To come to my ſecond ſort of proofes and withall to ſhew you what Altar is here meant: I do affirm, that no one, or not above one of the holy Fathers in the pure primitive Church hath interpreted this, or any other place, to a materiall proper Altar: But do conſtantly and generally teach and expreſſe themſelves that our Altar and our Sacrifices now are Rationall, Spirituall, Euchariſticall, Inviſible, &c. All which ſhall appear in their own words and language. Saint *Hierome* (on the 50. *Pſal.*) *Sacrificium, id eſt, confeſsio ex ore peccatoris: oblatio, hoc eſt laudatio. — Altare, Fides. — Vitulum laudes. —— Victimas, ſcilicet ut me ipſum offeram. Sacrifice, that is to ſay, Confeſsion from the mouth of a ſinner: Oblation, that is Lauding. —— An Altar,* § 5.

Faith —— *the Calves Praiſe.* —— *Victimes, as much as to ſay, that I offer up my ſelf.* And again (upon the 25. *Pſal.*) *Vnuſquiſque Sanctus, Altare Domini in ſe habet, quod eſt Fides. Every Holy man hath an Altar of the Lord in himſelf, which is Faith.* And a third time (on the 9. of Saint *Mark*) *Altare Dei, eſt cor bonorum; hoſtiæ & Sacrificia, bona opera fidelium. The Altar of God, is the Heart of good men: Hoaſts and Sacrifices, are the good works of the Faithfull.*

Saint *Auguſtine* (*de civit. Dei. lib.* 10. *cap.* 4.) *Dei Templum ſimul omnes, & ſinguli templa ſumus.* —— *Ejus eſt Altare, cor noſtrum.* —— *Ei Sacrificamus hoſtiam humilitatis, & laudis, in ara cordis igne fervidæ charitatis. We are all together the Temple of God, and all of us ſeverall are Temples.* —— *His Altar is our Heart.* —— *We ſacrifice unto him the ſacrifice of humility, and of praiſe, upon the Altar of our Heart with the fire of fervent charity.*

Lactantius. (*de vero cultu. lib.* 6. *cap.* 25.) *Duo ſunt quæ offerri debent, Donum & Sacrificium.* —— *Vtrunque incorporale.* —— *Donum eſt integritas animi, Sacrificium laus & Hymni. Two things there are which ought to be offered, a gift, and a Sacrifice.* —— *Both incorporeall.* —— *The gift is Integrity of minde, the Sacrifice is Praiſe and Pſalmes.* For this incorporeall Sacrifice you can not plead any uſe of a corporeall Altar.

Saint *Ambroſe* (upon this very Epiſtle to the *Hebrewes*) telleth you that your Altar muſt be inviſible, *Quia nihil eſt viſibile horum, neque Sacerdos, neque Sacrificium, neque Altare: For nothing is viſible of theſe, neither the Prieſt, nor the Sacrifice, nor the Altar.*

Bernard

Bernard (*in feſto omnium Scrip. Serm.4.*) upon that Text (*Revel.6.9.*) concerning the ſoules under the Altar, ſaith, *Altare ipſum —— nihil aliud arbitrer eſſe quam corpus ipſum Domini Salvatoris. The Altar it ſelf —— I ſuppoſe to be nothing elſe but the very body of our Lord and Saviour.*

So much for the Latine Fathers, and to let you ſee that the Greek Fathers agree both with them and us, look firſt in *Heſychius* Biſhop of *Ieruſalem*, (*lib* 1. *cap.4. & lib.6. cap.21.*) who will tell you the ſame that *Bernard* doth, expounding *this Altar to be the bleſſed body of Chriſt.*

Clemens Alexandrinus (*lib.7. Stromat.*) complaineth as we may juſtly do in theſe words. Βαρεως ἀκουσὶν ἀκουσι, ϗ δικαιαν ψυχὴν : ϗ τὸ ἀπ' ἀυτῆς θυμίαμα, ϗ ἰσχὺν ἰκετηρίου λόγου ἀπιστοῦσιν. *They will not beleeve us when we ſay that an Altar truely holy, is a righteous Soule, and holy prayer the incenſe from thence.* So this ancient Father againſt the Idolatrous heathen, and thus we againſt the ſuperſtitious Papiſts.

Nazianzen the Divine (in his 42. Oration) ſaith, θύσωμεν μὴ μόσχους ἅγιους, μηδὲ ἀμνοὺς —— ἀλλὰ θύσωμεν τῷ Θεῷ θυσίαν αἰνέσεως, ἐπὶ τὸ ἄνω θυσιαστήριον. μετὰ τῆς ἄνω χορείας —— ἑαυτοὺς θύσωμεν τῷ Θεῷ *Let us Sacrifice, not young Calves, nor Lambes —— but let us Sacrifice to God, the Sacrifice of praiſe, upon the Altar which is above, together with the Quire that is above. —— Let us Sacrifice our ſelves to God.* The Latine renders it with the celeſtiall Quire, that you may know what *Above* is here meant.

Saint *Chryſoſtome* will tell you (in his 17. *Homil.* on

on this Epiſtle to the *Hebrewes*) that *our Saviour is both Prieſt and Sacrifice.* αὐτὸς καὶ ἱερεῖον καὶ ἱερεύς. But if our Saviour be Prieſt and Sacrifice, where is our Altar? *Epiphanius* will reſolve you that (*Lib.* 2. *tom.* 1. *Hæreſ.*) αὐτὸς θυμα αὐτὸς ἱερεύς, αὐτὸς θυσιαστήριον. *He* (our Saviour *Ieſus Chriſt*) *is our Sacrifice: He is our Prieſt: He is our Altar.* There is the word in your Text alleadged and there is the ſence according to the ancient Fathers, and the Church reformed; which is as they were.

§ 6. In the *Third* place, that you may ſee, that a Prelate in our Land hath ſaid true, concerning the worth and ſtrength of this your argument out of this Text, when he ſaid that *Your ſelves* (the Papiſt) *have thrown away this argument as a leaden dagger, of no uſe in your day of battell:* Let *Bellarmine* be judge, who deſirous to pleade for your Altars, doth yet diſmiſſe this place thus. *Habemus Altare, &c.* (*Quia* (ſaith he, *de miſſ. lib.* 1. *c.* 14.) *non deſunt ex Catholicis qui eo loco per Altare intelligunt crucem, aut ipſum Chriſtum, non urgeo ipſum locum: Becauſe there want not ſome Catholikes, who in this place by the Altar underſtand the Croſſe, or Chriſt himſelf, I do not urge this place?* And again, (*cap.* 17.) ſpeaking of your Altars, he confeſſeth and yeildeth that the Apoſtles did not uſe the words *Prieſt, Sacrifice, Temple, Altar, &c.* So that when you ſhew any ſuch thing in their writings, you ſhall withall ſhew *Bellarmine* ignorant in his.

The Divines of *Callen* (in their *Antididagma de miſſ.*

miss. Sacrif. §. Postbac.) speaking of this Text and the Altar here intended, do say (*Habemus Altare, &c.*) *in quo & per quod omnes Christiani, universa Sacrificia spiritualia Fidei, Devotionis, Gratiarum actionis, Spei & charitatis Deo patri debent offerre.* We have an Altar, &c. On which and by which, all Christians ought to offer God the Father the universall spirituall Sacrifices, of Faith, Devotion, Thanksgiving, Hope and Charity.

Your Angelicall Saint (*Thomas* of *Aquine*) in his commentary upon these very words) saith, *Istud Altare vel est Crux Christi, in qua Christus immolatus est, vel ipse Christus in quo & per quem preces nostras offerimus.* This Altar either it is the Crosse of Christ, on which Christ was sacrificed, or Christ himself in whom, and by whom we offer our prayers.

Anselme Archbishop of *Canterbury* upon this very Text, expounded the word Altar to be the very body of Christ: His words are, *Tangit consuetudinem legis, & ad spiritualem intelligentiam convertere nos licentiam edere de vestro Altari id est, Attingere corpus Domini.* He toucheth the custome of the Law, and calleth them back to a spirituall understanding, to deliver to eate of our Altar, that is, to receive the Body of our Lord.

I must put among your Authors the Masse of Saint *Iames*, which since I know you value highly, I pray answer seriously. There I finde both Altar and Sacrifice, thus: [illegible] Grant us O Lord with all our endeavour sincerely [illegible] this

this ſpirituall and unbloudy ſacrifice. Which than receiving into thy holy, and ſuper-celeſtiall and intellectuall Altar as the odor of a ſpirituall ſweetneſſe, &c.

Paralell to this, is that in the liturgy of Saint *Chryſoſtome:* Συμφέρει σοι προσφέρειν ὁ Θεὸς ὁ ἁγίων ἀναθέματα, ἐν ὀσμῇ εὐωδίας πνευματικῆς, ἣν ὀσφραίνεται (ἄναξ) εἰς τὸ ἄγιον καὶ ὑπερουράνιον, καὶ νοερόν σου θυσιαστήριον. *We offer to thee, O Chriſt, O God, incenſe, in the Odor of ſpirituall ſweetneſſe. Which receive (O Lord) into thy holy and ſuper-celeſtiall, and intellectuall Altar.* The vulgar Bible Printed at *Paris* 1573. with an angle Table at the latter end, hath this expreſſe declaration of the ſence of this Text, *altare noſtrum Chriſtus. Our Altar is Chriſt:* referring to this very Text for proof thereof.

You may look more in *Catharinus*, and *Eſtius. Oecumenius, Lombard, Gorran, Lyra*, and others, for theſe already vouched do ſatisfie me.

§ 7. You proceed and I follow you: you arme your ſelf with another Text, (*Matth.* 5. 23. & 24.) *If thou offer thy boaſt at the Altar, and there thou remember that thy brother hath ſomething againſt thee, leave there thy offering before the Altar.* If this prove your materiall Altar, or Altar propet, for Sacrifices properly ſo called: then

——*Tu Phyllida ſolus habeto.* The Altar is yours. If it do not. If it come impertinent, and nothing neer the point in difference for which you do pretend it, indeed you then have loſt your *Phyllis*. If our Saviour do here ſpeak tropically in this word *Altar*, then your inference from hence is gone.

gone. If he ſpeak literally, yet conſider when, and to whom he ſpake. The Jewiſh *Altar* was then ſtanding, and this then might be literall to their eares, which unto future Chriſtians (after his *conſummatum eſt*) might, and ought to be figuratively taken. The place it ſelf doth cleerly ſhew our Saviour here to uſe the word *Altar*, as a Metaphor Elegant, plain, and piercing: look the next Verſe (being a part of the ſame Paragraphe, or rather an expoſition of this) and you will finde there *the Way, the Officer, the Priſon, the Farthing*. Yet you will not inferre a materiall, viſible, ordinary, and with us, properly ſo called, *Way, Officer, Priſon, Farthing*: and why then a materiall, viſible, proper, *Altar*?

But not to let paſſe a forgery, without branding it, I perceive you are ſo ſuperſtitiouſly addicted to your *Altars*, that you force the holy Word of God to ſpeak more for you in Engliſh, then ere it did in any other Language. You may do well in time, when you are Inquiſitor generall, for the making a purgatory table to the Word of God, as hath been done for too many grave and good Writers elſe. Are you ſure you have alleaged a true Text? Here I finde all couch'd together in a breath: in one text, *Altar, boaſt* and *offering*. Thus you alleage, *If thou offer thy boaſt at the Altar*. Is it your own tranſlation, or have you taken it upon implicite Faith? Whoſoever it is, it is *Græca fide*: but with no true Faith to the Greek originall.

I will not contend with you upon the word *Offer*, becauſe you have had bad leaders in that conſtruction. The Rhemiſt have done ſo before you, although the primary ſence of προσφέρω be *ad-ferre*, and more ſecondarily *ob-ferre*. By which reaſon, and by the cleer context of the place, our Engliſh tranſlators might well be induced, to render it *Bring* rather then *Offer*; The reaſon may plainly appear, in that our Saviour here ſpeaketh unto the multitude (as in the laſt verſe of the foregoing Chapter, and in the firſt of this is to be ſeen) which multitude of the Jewes might *bring gifts*, but ſurely not *offer Sacrifice* as you have conſtrued it.

§ 8. But letting theſe words *Bring* and *Offer* paſſe: how come you here by the word *Houſt* between *Offer* and *Altar*? *If thou wilt offer thy Houſt at the Altar, &c.* Is this your Faith, *Anonymus*? where, and by what means comes this *Houſt*, ſo fit in your way, to couſen your Engliſh Readers with? will you make the Scriptures ſpeak Sacrifice for you whether they will or no? Beware of *Nadab*, and *Abihu*, *They offered ſtrange fire*, and you here offer ſtrange Sacrifice. Be not ſo ready to offer the Sacrifice, but hear the Word of God in it's Truth, as our Engliſh tranſlation hath it. *If thou bring thy gift to the Altar, &c.* Great oddes between bringing a gift, and offering a Sacrifice. Subornation of witneſſes (which is a notorious practice on your ſide,

Levi. 10. 1.

by

by maintenance of falſe Fathers, and of falſe peeces of True Fathers, and by additions, and by ſubſtractions made to their works) yet is not half ſo bad as to corrupt *the Iudge*. You in particular, (your cauſe being bad) do endeavour to corrupt *our Iudge*.

The Authentique Greek and all Tranſlation that I have ſeen out of it, are all againſt you. Firſt the Greek it ſelf, δῶρον: next your vulgar Latine, and the two contending Tranſlations of your two ſucceeding Popes, *Sixtus* V. and *Clement* VIII. all agree and render this in Latine: *Munus Tuum*. The French hath, *Ton don*. The old Saxon þine lac, the ſame word for gift as (*Luk.* 21. 1.) he geſeh þa rican hyra lac senban on þone scyppan. *He ſaw the Rich men caſting* hyra lac *their gifts into the Treaſury*. By what authority do you leave your publike Engliſh Tranſlation of *Rhemes*? They rightly have rendred it, *Thy Gift*! But you *Thy Hoaſt*. Who taught you to conſtrue the Greek δῶρον by the Latine *Hoſtia*? what Grammar, Dictionary, example, or good authority have you for your tranſlation? Is not this ſowing of Tares amongſt good Corne. This *Hoſtia* comes *ab Hoſtibus*.

Hoſtibus a domitis boſtia nomen habet. *An enemy* *Ovid.*
hath done this, ſaith our Saviour, in the Parable, Matth. 13.
ſpeaking of him that ſowed Tares. So this *Hoſtia* comes in *ab Hoſte*, from an enemy to Truth, if you loved Truth, you would not, you durſt not falſifie. Conſider you are old, and leave this *dawbing* Ezech 13.
with untempered mortar. In the mean time God ſend 10.

them who truſt you care and conſcience to beware of you.

If I ſpeak freely, I cannot tell how to excuſe you, or to make this leſſe then a moſt wilfull *fraud*: the diſtance being ſo wide in every Language. Δῶρον and Θυσία *Donum* and *Sacrificium*. *Gift* and *Hoaſt*. You have had no falſe guides (that I ſee) to miſlead you, here is no probability for a fair miſtake. Will you plead ignorance of Greek? Why then are you ſo bold to be a tranſlator? Yet I cannot deny your ignorance in that Language, untill you do write your long counterfeited Greek name aright. I remember well that you told me there was but one Greek letter in difference between the *Arrian* and the *Orthodox*, one *Epſilon* you ſaid, but finding my wonder in looking up into your face, you did indeed correct that errour, and ſaid it was *Omega*. Laſtly, becauſe ſince I ſaw you laſt, I received from you but three words in Greek, whereof one was unpointed, and another of the three, was ſo farre from Orthography, that it was no Greek.

Auguſt. 1637.

§ 9. Furthermore, not to teach you (I have more modeſty) but to ſhew you that I have otherwiſe learned, then as you expound. I do finde that Δῶρον (the word in this text) is derived from Δίδωμι, juſt as the Latine *Donum* from *Dono*, and becauſe gifts are given and preſented with the hand, *Plin.* doth tell you *Graci Antiqui* Δῶρον *Palmum vocabant, & ideo* Δῶρα *munera, quia manu darentur*. *The ancient*

Lib. 35. *cap.* 14.

Greeks

Greeks called the Palme of the hand δῶρον, *and therefore called gifts* δῶρα, *becauſe with the hand they were given.*

By this time it appears ſeaſonable for me to uſe the words of your own Doctor *Triple-cord.* (§. 5.) *All ſides agree, that it is moſt impious to corrupt the words, or true ſence of Scripture, by adding, or ſubſtracting, miſtranſlating, or falſe interpreting.* But you appear guilty of miſtranſlating, and of corrupting the ſence of Scripture, *Ergo*, All ſides, &c. It further appeareth that (ſetting aſide the fraud of your word *Hoaſt*) this Text doth not ſpeak of Sacrifice but of gifts: of Gifts brought by the people, not offered, for the offering is ſtayed: the words of our Saviour are plain: who ſtops the offering thus——*If thou bring thy gift, &c.*——*and there, &c.*——*go*——*and then come and offer:* Not as your Rhemiſt (and you worſe then they). *If thou offer*——*go*——*and then come and offer, &c.* Which can hardly be made a ſenſible period.

I have an old Manuſcript that concurreth very well herein: it is of this Goſpel by Saint *Matthew* (written before the Bible was divided into Chapters: together with a brief commentary thereon, where the word *relinque ibi munus*, leave there thy gift, is expounded, *Differ offerre: Deferre to offer:* The meaning is that though thou *bring thy gift*, yet thou mayeſt not *offer thy gift*, becauſe our Saviour commandeth the offering of it, (not the bringing it) to be ſtayed untill reconcilement firſt tendred. *And then come and offer thy gift*, as our Saviour ſaith. So that your text here alleaged, *viz. If thou offer*

thy

thy Hoast, must be new Englished thus, *If thou bring thy gift.*

You saw that from this *Altar* in this Text, you could by no Analogy prove your Romish *Altars*; therefore to draw it nearer to you: you thought good to mend the Text: hoping thereby to gull some English Readers, who finding *Offer Hoast* and *Altar*, all in a breath, a period, might then swallow you *Romish* sence in all. Are these your *Pia fraudes?* light and darkneſse? Truth and a lye shall meet together with the same greeting as *Fraud* and *Pietie*. I can not digest this corrupted Text of yours, untill I have made this expostulatory question to you which I finde in *Athanasius*: τις ὑμᾶς ἡ ἀνοια τῆς ἐμφορεσεως, καὶ ἐν τῷ μὴ γεγραμμένα, καὶ ἕτερα ἀλλοτρια τῆς εὐσεβείας. *What folly of immodestie is this in you, to speak things that are not written, and to conceit things different from Pietie.*

§ 10. Now the Text is freed, make your best use of it. If you would prove the point in controversie, why do you not make your inference upon the Text, and so conclude, and tye it to your cause? here is no such work. You do not look (I hope) that I should make your argument for you! If you do, I can make no more but this. Our Saviour preaching of forgiveneſse and brotherly attonement upon injuries received, biddeth us *Leave our gift before the Altar —— and be reconciled.* So doth our Church when in our approach to the holy Communion we are charged. *If any of us —— be in malice,*

malice, &c. —— *not to come to the holy Table:* Which Holy Table is both *Table* and *Altar*, properly a *Table*, improperly an *Altar*: primarily a *Table*, where in a holy and moſt admirable Communion we receive the body and bloud of *Ieſus Chriſt*: Secondarily an *Altar*, (but improperly ſo called) where immediately after, *We do offer our ſelves, our ſoules, and bodies, to be a reaſonable holy and lively Sacrifice.*

If you mark it well, you ſhall finde the name of *Table* in the firſt age of Chriſtianity to have the forehand of the word *Altar*. I need not prove this to you, further then by your learned Cardinall. *Apoſtoli non utebantur nominibus Sacerdotii, Sacrificii, Templi, Altaris, &c. The Apoſtles did not uſe the name of Prieſthood, Sacrifice, Temple, Altar.* If then the firſt age did un-learn the uſe of *Altars*, and gave us the uſe of a *Table*, what would you prove, unleſſe in your proof you confeſſe the name of *Altar* to be reducible to the uſe of *Table*. *Bell. de miſſ. lib. 1. c. 27.*

The holy Scriptures tell me that the bleſſed Sacrament was celebrated, at or upon a Table. So Saint *Luke* (22. 21.) ἐπὶ τῆς τραπέζης *on the Table*. (And that I might not doubt what manner of Table, this τράπεζα was, Saint *Luke* again doth tell me, (16. 2.) that *Lazarus* deſired *to be fed with the crums which fell* ἀπὸ τῆς τραπέζης *from the Table*). The ſame word in both places.

I finde again that the twelve Apoſtles did ordain ſeven Deacons, becauſe they would not themſelves intermit their praying and preaching

διακονεῖν τραπέζαις *to ſerve Tables.* Which *Tables* you will not doubt were Sacramentall *Tables:* could you finde two ſuch Texts for your *Altars*, how quick you would be upon me! But now I ſuppoſe you will be quiet.

And that you may gueſſe how un-altar-like theſe *Tables* were, you may take the Grammarians Etymology of the word τράπεζα from τετράπους a foure-footed Table. The ſame word uſed by *Nonnus* of *Panopolis*, who deſcribeth our Saviour and his Apoſtles ſitting round about the Table (which poſture an Altar cannot admit.)

On the 13. of S. John. ἀκρότατον περὶ κύκλον ὁμοσύσσιον τράπεζαν.

§ 11. It is time to cloſe and make an end of this piece. I deſire to avoide all tedious prolixity, yet am guilty before I am aware. But have patience, and read the Holy Fathers *Athanaſius*, *Ambroſe*, and *Auguſtine* upon this very Text by you alleaged. *Athanaſius* (*quæſt. ad Antiochum, qu.*73.) calleth this *gift* τὸ δῶρον τῆς εὐχαριστίας *Prayer*. For which the propriety of your *Altar* is no uſe.

S. *Ambroſe* will teach you what *gift*, and what *Altar* alſo: (in his Book *de vitiorum, virtutumque conflictu. c.*9. *Munus noſtrum eſt oratio noſtra: Altare vero noſtrum eſt cor. Our gift is our prayer, our Altar is our heart.* You will confeſſe that to be an inviſible *Altar*.

Saint *Auguſtine* alſo (*de verbis Domini Serm.* 16.) expoundeth what gift is here expected, ſaying, *Te quærit Deus, God ſeeketh thee.* And I hope we may offer

offer up our ſelves, without the help of a materiall proper *Altar*!

I do think you cannot bring any man ancient or modern, of modeſty and learning, that voucheth this Text for your Altars, but onely your audacious *Coccius*, (who will venture any thing): yet even he, hath the word *gift* not *hoaſt*. Take then your corrupted Text again, and confeſſe, that even by that, muchleſſe by our *Iudge* the pure and holy Scriptures, you neither have, nor can approve your *Altars*, or convince us, as you pretend.

Anonymus.

(D) PRoteſtants either have none, or make it a thing indifferent, either to have or not to have, as appeareth by their practice. And theſe who have, make not uſe of them, according to the inſtitution of Altars. For the uſe of an Altar is to make Sacrifice upon, the Altar being the proper place of the Sacrifice: as witneſſeth King *Edward*: and the Letters for the taking down of Altars, and ſetting up of the Table in ſtead thereof: in *Iohn Fox. pag.* 1520. §. 12.

Sir *Edward Dering.*

THe plain ſtating of the point in controverſie, before ſet down, is anſwer enough unto this Paragraph. I may confeſſe all this true, but that

y ou intend it for an accuſation. If then you think it a blame in us, in that you finde indifferently the name of *Table* and *Altar*, (that is *Table* proper, and *Altar* improper) you do in this blame the Ancient for being Proteſtants, and us for being Orthodox and Catholike with them.

Doth not *Gregory Nyſſen* (in *Bapt. Chriſt.*) indifferently, and in one breath, give us this double name? ἔστι πάντως ἁγία, θυσιαστήριον ἄχραντον. *The Holy Table is an immaculate Altar.*

Athanaſius. (*diſput. cont. Arium*) hath πράπεζαν, τυτέστι τὸ ἅγιον θυσιαστήριον. *The Table, that is the holy Altar.*

Your own Maſſes aſcribed to Saint *Iames*, *Baſil*, and *Chryſoſtome*, have indifferently the tearms *Table*, and *Altar*.

You tell us that an *Altar* is a proper place of Sacrifice. True, and therein after a ſort you confeſſe the ſtate of the queſtion. An *Altar* proper, is the proper place, for proper Sacrifice: and therefore we have no ſuch *Altar* becauſe we have no ſuch Sacrifice. For proof of this (which we grant you) you vouch the Letters aforeſaid, but the place you ayme at is, in the reaſons after the Letters: and is the fourth reaſon there in theſe words.

Fourthly, the form of an Altar was ordained for the Sacrifices of the Law: and therefore the Altar in Greek is called θυσιαστήριον, *quaſi Sacrificii locus. But now both the Law and the Sacrifices thereof do ceaſe: wherefore the forme of the Altar, uſed in the Altar, ought to ceaſe withall.*

I con-

I conclude that you will ſtay longer then you expect, in purgatory, in ſpight of all priviledges to your order granted: or elſe you will never come into that place: becauſe you are ſo ſuperſtitious in your *Altars*, and have abuſed Gods holy Word, to colour your ſuperſtition. But Repentance and amending may help you to Heaven, which graces, God in his mercy beſtow upon you. In the mean time the way to obtain thoſe graces, is to acknowledge your *Fraud* in depraving one of theſe Texts, and in miſapplying both.

CHAP. II.

Of Folly.

§ 1. I Received from you (the 21. of *April* laſt) a manuſcript of your own, called: *A Tract of prayer to Saints*, with an Epiſtle prefixed, directed to my ſelf. Omitting a multitude of moſt impertinent allegations, and imperfect inferences, I deſire you to look into your laſt Chapter of that Treatice. The Title whereof followes.

Anonymus.

"HErein is proved, by the teſtimonies of the "Ancient Fathers, that the Saints in Heaven "know the preſent ſecrets of the heart of man.

Sir *Edward Dering.*

THeſe are the contents. And now we are to treate of the Saints of God, that at this preſent are in Heaven. In them we are to conſider their

their knowledge: and in it the extent of this knowledge, by *Anonymus* here delivered to be, even by *knowledge of the present secrets of the heart of man.* What is *Omni-sciency* if this be not? *The heart of man is deceitfull, above all things, and desperately wicked: Who can know it? I the Lord search it.* You will make the Saints to be *Gnosticks* indeed, *Cardiognosticks*! But better authority reserveth the attribute καρδιογνωσία as peculiar to God alone. So 2 *Chro.*6.30. *Iere.*20.12. 1 *Sam.*16.7. 1 *Chro.*28.9. *Eccles.*9.5. and *Revel.*2.23. Iere. 17.9.

Anonymus.

CHAP. 18.

§ 2. "THe ancient Fathers affirm that the Saints in "Heaven see, and know the present secrets "of the hearts of men, as Saint *Ambrose*, (in his "Book of Widowes) saying, *The Martyrs or Saints "are our Prelates and beholders of our lives and actions.*

Sir *Edward Dering.*

THe word *Saints* is not in Saint *Ambrose*, but your own interposition. I will not stand upon the word *Martyrs*, which in English is *Witnesses.* S. *Ambrose* saith *Dei Martyres nostri præsules, &c.* But to the point: what do they behold? you say well, *our lives and actions.* And what I pray is that to *the secrets of our hearts?* Is this a leading proof to your purpose?

purpoſe? I would whip my boy at Schoole if he ſhould bring me an exerciſe ſo impertinent to his theam.

Yet you ſhall have *Ambroſe* for *Ambroſe.* (look his Comment. 1 *Cor.* c. 2.) *Manifeſtum eſt* (ſaith he) *cogitationes noſtras à nullo ſciri, niſi ab animo noſtro. It is clear that our thoughts are known by none, but by our own Soul.* And again (on the firſt Chapter to the *Romans*) firſt ſleighting that *wretched excuſe* (ſo he cals it) of going to God, as to a King by his Courtiers, he there concludeth plainly, *Ad Deum—— promerendum, Suffragatore non opus eſt, ſed mente devota. Vnto the promeriting of God we have no need of one that helpeth with his good words, but of a devote minde.*

Anonymus.

§ 3. "SAint *Gregory* (in his 40. *Homily*) ſaith, Becauſe "the Saints ſee the clarity of their Creator, "therefore there is nothing done in any Creature "which they cannot ſee.

Sir *Edward Dering.*

OUt again. This is concerning things done, and what is that unto the ſecret of mans heart? you are out, begin again.

Anonymus.

Anonymus.

"AGain Saint *Gregory* (in his 12. Book of *Morals, c.* 13.) ſaith, we muſt beleeve, that they "who ſee the clarity of the omnipotent God "within themſelves, are not ignorant of any "thing that is done without.

Sir *Edward Dering.*

YOur promiſe is of thoughts within, and your proof ſtill of things done without. Well ſhot. Go to your Book again and ſtudy the point better: are you lazy, or are you weak, or is your cauſe ill? He that whiſtles daily to his Cart, hath Logick enough to diſtinguiſh between matter of fact done, and the ſecret thought of heart.

You ſhall have *Gregory* for *Gregory*, and that in this very Chapter, an objection by him made, and do you finde his anſwer there if you can. *Sicut Corporea atque incorporea diverſa ſunt genere, ita ſunt diſtincta cognitione. As corporeall and incorporeall are of a ſeverall genus, ſo are they alſo diſtinct in knowledge.* How ſhall theſe thus diſtinct know one another, even concerning things done, much more concerning thoughts; S. *Gregory* hath not anſwered for himſelf: do you undertake it.

Anonymus.

§ 4. "SAint *Baſil* (in his Book of Virginity) ſaith, "there is not any Saint, which doth not ſee all "things that are done any where in the world.

Sir *Edward Dering.*

YOu know I am an eaſie workman, and you take care to ſet me eaſie work. Whether *Baſil* have theſe words in that long Book, or no, I can not readily finde. But if you will open your eyes, you may confeſſe, that they who ſee *all things done*, may yet be ignorant of *all ſecrets* thought and imagined.

Anonymus.

§ 5. "SAint *Proſper* in his Book of contemplative "life is of the ſame opinion, ſaying. Nothing "is ſo ſecret as the knowledge thereof may be "denyed unto the perfectly bleſſed: their ſeeing "God with pure underſtanding being without "compariſon a thing more excellent.

Sir *Edward Dering.*

BIſhop *Proſper* ſaith, (as you alleage) *Nothing is ſo ſecret, &c.* Now the generall acceptation, and meaning of the word *Nothing* is *No thing*, and that

that is *Nothing* to your purpoſe. But I have found theſe words in *Proſper*: and you ſhall have them and more. The title of his Chapter is *De reſurrectione, &c.* Of *the Reſurrection* to come; not of the preſent Saints now in Heaven: he ſpeaketh their of our future Beatitude *receptis cum immortalitate corporibus. When our bodies ſhall be immortall.* And then ſaith that in that bleſſed contemplative life, *Ibi ita patebunt ſingulorum ſingulis mentes ſicut corporalibus oculis ſubjacent facies corporales. Every ones minde to every one, ſhall there ſo lye open, as corporall faces are expoſed to corporall eyes.*

Thus it ſhall be then, and there at the Reſurrection, and in Heaven. ——Now goeth he on to your words. *Nec latebit jam perfectè beatos aliquid Secretorum, qui—— ipſum viſuri ſunt mundis cordibus Deum. None of theſe things that are ſecret ſhall now lye hid to the perfectly bleſſed, who ſhall ſee God himſelf with pure hearts.*

Thus your Saints in *Proſper* know the ſecrets of one anothers mindes in Heaven, after the Reſurrection, & what (I pray) is that to the preſent Saints in Heaven? and to there knowing the *preſent ſecrets of mens hearts on earth?* I am aſhamed to be put to anſwer ſuch weak, ſo poore, ſo worthleſſe, and impertinent arguments: but you are another *Xenocrates*; and though I be not worthy to hold the candle to *Ariſtotle*. Yet I will borrow his words of indignation reported by *Plutarch*: αἰσχρὸν ἐμὲ σιωπᾶν Ξενοκράτους λέγοντος, *it is a ſhame for me to hold peace, when Xenocrates takes upon him to teach. But I proceed unto your laſt authority.*

Anonymus.

§ 6. "SAint *Auguſtine* (in his 22. Book of the Citie "of God, Chap. 29.) ſaith; The Saints of "God, even with the eyes of their body cloſed "up, ſhall ſee all things, not onely preſent, but "alſo from which they are corporally abſent: "for then ſhall be that perfection, whereof the "Apoſtle ſaith, we now prophecy but in part, "then the imperfect ſhall be taken away.

Sir *Edward Dering.*

I Cannot in that place finde the words you cite, nor need I care: it is enough that the words themſelves, as you produce them, do prove nothing of that you intend them for. The Saints (you ſay) *with the eyes of their body cloſed up, &c.* But you believe their bodies, and their bodily eyes, ſhall not be in Heaven, untill the generall Reſurrection: So then Saint *Auguſtine* and *Proſper* ſpeak not of the Saints now in Heaven: and therefore nothing to your queſtion.

That Saint *Auguſtine* could not ſo mean, you may read what I am ſent unto, by your *Francis à S' Clare*, in his 37. and laſt Probleme. Who telleth me, that Saint *Auguſtine* did doubt whether the Saints departed do yet, before the generall Reſurrection enjoy the Beatificall Viſion: or that rather they be in certain occult and hidden recep-

tacles

tacles untill then. The places are pregnant. *Qui morte obierunt, ſecretis animarum, receptaculis, ſedibuſq; requieſcunt. The dead, do reſt in ſecret receptacles, and ſeats of ſoules.* And again, in his Retractations (*lib. 1. cap. 14.*) *De ſanctis hominibus jam defunctis, utrum ipſi ſaltem dicendi ſint in illa poſſeſſione conſiſtere, meritò quæritur. Of holy men already departed, whether they at leaſt may be ſaid to be in that poſſeſſion* (that is of Beatitude) *may deſervedly be queſtioned.* If there preſent ſtate of Beatitude may (in Saint *Auguſtines* opinion) be deſervedly queſtioned, how can you think that he ſhould ſay that the preſent *Saints in Heaven, ſee all that is done on earth*, much more, what is thought in the heart of man? Thus Saint *Auguſtine* is no more for you then the other Fathers were, even in that choſen peece you have vouched your ſelf: But to let you ſee that you have no ſhadow to ſhelter your ſelf withall under that eminent Father, read in his Book (*de cura pro mortuis*) and you ſhall finde his opinion clear in this point. *Ibi ſunt ſpiritus defunctorum, ubi non vident quæcunque aguntur aut eveniunt iſta vita hominibus. The ſpirits of men departed are there, where they do not ſee, whatſoever is done, or doth chance to men in this life:* If not what is done, then much leſſe what is thought.

De civitate Dei. lib. 12. cap. 9.

cap 13.

The ſame Father beginneth his 15. Chapter, of *Care for the dead*, with theſe words: *Proinde fatendum eſt, neſcire quidem mortuos quid hic agatur.* —— *Furthermore, it is to be confeſſed, that the dead know not what is done here,* —— And ſo goeth on to declare that the

dead if they know, do know by relation of ſuch as paſſe by death, from hence unto them. Thus by Saint *Auguſtines* opinion, the dead ſee neither thoughts nor actions here below. So have you (as in ſome before) Saint *Auguſtine* for S. *Auguſtine*; make your *Reply* when you can.

In the mean time you are not the man, whoſe right hand ſhould ſupport old *Troy*, or your *Troy*-diſcended *Romanes*. As my Uncle *Dering* in his reſtraint of M *Hardings* untruthes (Printed 1568.) ſaid unto Maſter *Harding*, ſo ſay I unto you, in conſideration of theſe pitifull helps to ſo poore a cauſe. *They that favour your doings, may bewail with Andromach, lifting up your weak hands of Aſtyanax, and ſay,*

Spes nullas habet Troja ſi iſtas habet.

Your *Troy hath no hope at all, if it have no hope but this.*

§. 7. A word or two, for the opinion of your own Doctors, and a Text of holy Scripture, and ſo adiew for this point. I might trouble you, with abundant vouchers out of the Fathers, as of Saint
On Matt. 9. *Hierome* who proveth our Saviour to be God, by that very argument, (becauſe he knew the *ſecrets of mans heart*. But you ſhall be paid in your own
1. p. q. 57. a. 4. currant coyne. Your Doctor *Thomas* of *Aquine*. *Cognoſcere cogitationes cordis eſt proprium Dei* (and on *Iere.* 17.) *Ergo Angeli non cognoſcunt ſecreta cordis. To know the cogitations of the heart, is the property of God: —Therefore the Angels know not the ſecrets of the heart.*

And

And againe, *Cognoſcere ſingularia, & cogitata & facta eorum, non eſt de perfectione intellectus creati. To know particulars, and the thoughts and acts of them, is not of the perfection of a created underſtanding.* *Dominicus Bannes* ſaith, *Nullus beatus videt in divina eſſentia omnia individua, omnes cogitationes eorum, &c. No bleſſed Saint doth ſee in the divine Eſſence all individualls, or all their thoughts, &c.* *Durandus. Si quaratur an beati, cognitione beata, cognoſcunt orationes noſtras, dicendum quod non. If the queſtion be, whether the bleſſed Saints, in their bleſſed knowledge do know our prayers, it is to be anſwered they do not.* If not our prayers, then not the ſecret of our hearts. 1. p. q. 12. ar. 8. 4. d. 45. q. 4. p. 463.

Take one word more, more worth then All. It is a peece of that excellent prayer of King *Solomon*, at the dedication of the Temple, where he beſeeching God to hear the prayers of every man, and of all the people there, to be made, acknowledgeth the omniſcient glory of God in theſe words, *For thou, even thou onely knoweſt the hearts of all the children of men.* Now I ſhall never hear more of you in this point: But what a delinquency of Reaſon and common ſence is this, to pretend proof for *Thought of heart*, and to bring none but for *Things done?* Is not this *Folly*. 1 King 8. 39.

CHAP.

CHAP. III.

Foul-Language.

§ 1. FRom *Folly* to *Foul-Language*. That is the progreſſe of many: who when they are preſſed with a bad cauſe, or do labour in their own Ignorance, they (rather then ſubmit) will flye to *Rayling Language*, a ſure ſigne, and abſolute Symptome that the brain is empty of good, or the heart full of ill.

I need not part and divide this peece, your ſelf have figured it into four and twenty. I will preſume ſo much upon your new age, and a ſober reveiw of them, that you will not expect from me, a confutation, of thoſe things whereof you will be now aſhamed to hear the repetition. I have ſhewn this peece to divers of your own religion who all turn from it, as from groſſe and unſavory *railing*. But to the particulars.

§ 2. In your Treatiſe *Ieſus, Maria, Ioſeph, Chap.* 70. *Pag.* 370. Your charity beſtowing on us the odious name of hereticks, thus you begin.

1. They

"1. They ſay they are juſtified by Faith onely, "without keeping the Commandements; and "Saint *Iames* ſaith, The divels beleeve and trem- "ble.

"2. They ſay they can do no good works; but "that all their beſt works are of their own nature, "worthy of eternall pains: and the works of "the divels can be no worſe.

"3. They ſay they cannot merit: no more can "divels.

"4. They ſay they have no inherent grace, no "more have divels.

"5. They ſay, that notwithſtanding all the re- "pentance which they can make, yet their ſinnes "ſtill remain in them: and ſo is it with divels.

"6. They have no Maſſe, or memory of our Sa- "viour, voluntarily offering up himſelf, for our "redemption, no more have divels.

"7. They do not pray to Angels, or Saints, to "pray unto God for them, no more do divels.

"8. They have no reſpect, or reverence to "pictures or images of God, or his Saints, no more "have divels.

"9. They do not eſteem of the Sacrament of "penance, or confeſsion, no more do divels.

"10. They do not reverence the bodies, and "reliques of Saints, no more do divels.

"11. They beat down croſſes and crucifixes; "and in all hell there is not found one.

"12. They ſay they cannot bleſſe, or give a "bleſſing to any creature, no more can divels.

"13. They ſay, that they cannot love God "with all their hearts, nor keep his Commande- "ments, no more can divels.

"14. They have no Sacraments which con- "ferre grace, no more have divels.

"15. They hate ceremonies, and divels uſe "none.

"16. They ſay they have no free will to do "good, no more have divels.

"17. They uſe no indulgences, no more do "divels.

"18. All may teach, and preach amongſt "them: and ſo it is amongſt the divels.

"19 They have no holy or conſecrated places, "no more have divels.

"20. They uſe no holy water, or holy oyles, "no more do divels.

"21. They have no purgatory, no more have "divels.

"22. They have no Altars or Sacrifices, no "more have divels.

"23. They alleage Scriptures, according to "their own private judgement, and ſo did the di- "vels, *Luk.* 4.

"24. Their whole congregation may erre: and "ſo may all the divels.

§. 3. Are not theſe all together a maſſe of *Fraud*, *Folly*, and *Foul-Language?* Finde one if you can and chuſe it out, of the 24. which is true, ſerious, and reliſheth of a Chriſtian Spirit! I am none of them that

that will μηδὲ κοινὴν συνήθειαν : and *if any man ſeem to be contentious, we have no ſuch cuſtome, neither the Churches of God.* It were a ſilly endeavour to ſtampe the ſame mettall, into the like coine, and ſo pay you, as you deſerve. Yet take a taſte, and call for more as you like it. 1 Cor. 11. 16.

They (the Papiſts) do require the worſhip of Images, ſo do divels.

They ſay they have power among them to work miracles, ſo hath Satan, 2 *Theſ.* 2. 9.

The Pope aſſumeth power to diſpoſe of Kingdomes, ſo did the divell, *Matth.* 4. 9.

They practice and allow of equicocation, ſo did the divel in his oracles.

Is not this good ſtuff? make your own choice, and expound your ſelf, upon any one of your 24. and conclude: and here I take upon me to ſhew you, that your own inference is *foul*, and either *fooliſh* or *falſe*. Leave and change you ſelf unto Truth, and a better temper, leaſt it be ſaid unto you, (as *Revel.* 22. 11.) *He which is filthy let him be filthy ſtill.*

CHAP. IIII.

Of Blaſphemy.

§ 1. He laſt is worſt. You may be aſhamed of the former, but I am afraid to read and repeat, what is to come. I received a treatiſe from you by *Dan. Sted.* but was not willing to believe it yours untill ſince you did own it to me more then once. It is *an appeal* unto King *Iames*, under the name of *Io. Hunt*, Printed *Anno Dom.* 1620.

How baſely, and with how foul a mouth you ſpeak there, of that excellent and admirable Queen *Elizabeth*, is unfit for any man to foul his pen with: more unfit for you, who were her ſubject born, ſo to vomit againſt your dead Prince: and moſt unfit for any good Chriſtian ſo much as to think. But it is a happineſſe to her, and us, that ranke malice hath made and invented lyes ſo groſſe and palpable, that it hath deſtroyed it own intended miſchief. So ſometime a rabid anger, may make a curre bite out his own Teeth.

You

You have herein exceeded all that ever I have met withall, but the reaſon is (as in *Ovid*)

Non tibi plus cordis, ſed minus oris inest: which is well rendred in proſe by *Eraſmus*. *Non plus audes, aut ſapis, ſed minus pudet.*

But I paſſe the baſeneſſe of that barbariſme, be- § 2.
cauſe a far more odious cauſe cryeth out. Looke in your ſixth chapter, and excuſe your ſelfe from *Blaſphemy* if you can.

Among Advocates and Diſputants it is held odious and abſurd, to leave the cauſe, and inveigh and raile againſt the perſons: But you leaving the cauſe and our perſons alſo, boldly fly in *Os Cœli* into the face of God. Marke your own words, I will begin where you have ſet your marke in the margent (*Note* ſay you) as if you thought it an excellent piece of your owne performance. The words are theſe, *pag.* 27.

"Where they ſpeak to their earthly Lords and § 3.
"Kings, either they ſtand or kneele handſomely,
"with their hats in their hands: but when they
"ſpeak to *their God*, commonly they either ſpeake
"ſitting, with their caps on, as haile fellow well
"met with *their God*, or elſe with their noſes thruſt
"into their hats, for feare, as it ſeemeth, that the
"*evill ſmells which come from their God* ſhould infect
"their braines. Their Temples and Synagogues
"are not ſo neat as their bed-chambers, galleryes
"or chambers of preſence, or audience: and when

" they come into their Temples to treat with *their*
" *God*, or hear his Word or Law, unleſſe, it be
" for reſpect of ſome man there, every one with-
" out reſpect to *his God*, ſitteth him down, and
" putteth on his cap: In ſo much as *the God of the*
" *Proteſtants, is the moſt uncivill, evill-mannered God*
" *of all thoſe, who have borne the name of Gods upon*
" *earth: yea worſe then Pan, the God of Clownes*, that
" can endure no ceremonies or good manners.

To this I adde what (of the ſame ſtrain) I finde in your fourth Chapter, *Pag.* 19.

" I appeal (ſay you) to your Majeſty (meaning
" King *Iames* of precious memory) well pleaſed to
" conſider how great injuſtice it is, to have your
" ancient Subjects ſpoiled of their lands, goods,
" liberty and life, and be condemned as Felons
" and Traytors, *For that they will not beleeve in ſuch a*
" *perjured God.*

§ 4. Is not this Language worthy a Faggot, without a recantation? can you deviſe, more high, more impious, more daring *Blaſphemy?* Did you ever hear any the worſt of Proteſtants ever *Blaſpheme* God *for ever to be bleſſed?* Did ever any of us deny, or diſclaime *your god* to be *our God?* Did you ever hear any of your own Papiſts ſo *Blaſphemous* as your ſelf? Is the *God of Proteſtants, your God?* How dare you then revile him? If he be not *your God*, you then do ſerve the divell. *Lord bow down thine ear and hear: open Lord thine eyes and ſee: and hear the words of Sennacherib which hath ſent him to reproach the living God.*

2 King. 19. 16.

I will

I will not deſcant upon ſo foul, ſo bold impietie: I forbear and leave you to the conſiſtory of your own conſcience. The repetition of this is ſo odious, that (I dare ſay) you are condemned even at home in your own boſome already: at leaſt I would hope ſo well of you, that you have and do condemn your ſelf: which you muſt do for this even to hell, or elſe you can have no true hope for Heaven, and you had need to do it as publikely, as this is which you have heer ſet forth. If your temper will be hot, yet (as it is *Revel.* 3. 19.) *Be zealous, and repent.*

Concluſion.

§. 5. IN the firſt of my foure Chapters, I have obſerved, how you have diſclaimed the holy Scriptures for your judge, honouring us with that indubious character of being the ſheep of Chriſts fould, becauſe we *hear his voice*, whilſt you diſvalew, deny, and diſclaim the authority of his Word.

Here again, in this laſt Chapter I finde *our God* (as before *his Word*) diſclaimed by you. (*The God of the Proteſtants* ſay you, *&c.* And then not content divers times to have denyed him for *your God*, you *Blaſpheme* him alſo in horrid and moſt fearefull Language: Language of that tranſcendency, and ſo diveliſh, that it cannot be beleeved with the Analogy of Gods honour, and due reverenee to his Name, that the divell, and the howling damned

damned in hell, ſhall be ſuffered to belch againſt the Majeſty of Heaven, the names of *unevill, evill-mannered, perjured God, worſe then the god of Clownes, &c.*

Thus have you denyed God in this world, pray you, (and I pray God) that you may by repentance and amendment, prevent the time when God ſhall elſe deny you in the world to come: leaſt that you there finde, that unto *Maledicēn.bus* there is an *ite, Maledicti.* Go you curſed, will be ſaid to them that curſe. For *Blaſphēmia eſt maledicentia, &c.* *Blaſphemy is curſing, &c.*

Repent, recall your ſelf and others, leaſt you prove *Anonymus* in the Book of Life.

FINIS.

A

ROYAL LETTER

K. Lewis XIII

SENT FROM THE KING OF FRANCE TO THE KING of ENGLAND.

VVherein is expreſſed,

1. *His Royall ſollicitation for the Kings Maieſties ſecurity in his kingdomes.*
2. *His Affection to his Siſter the Queene.*
3. *Concerning the proceedings of the Parliament of* England.
4. *A briefe relation of the Queene Mother.*
5. *Touching the Fugitive delinquents (as the Lord* Finch *and others) who Fled into* France.
6. *Concerning his reſolution about the Iriſh Affaires.*

L R

Firſt printed at *Paris* by *Peter de Bey*, and now reprinted in *London* for *Roger Garthwaite*. 1641.

A ROYAL LETTER

SENT FROM THE KING OF FRANCE TO THE KING of ENGLAND.

BRITISH MUSEUM

Wherein is expressed,

1. His Royal Resolution for the Kings Majesties Security in his Kingdoms.
2. His Affection to his Sister the Queen.
3. Censuring the proceedings of the Parliament of England.
4. A brief relation of the Queens Arrival.
5. Touching the Papists discovered in the Lord Finch and others) sent to France.
6. Concerning his resolution about the Irish Affairs.

First printed at Paris by Peter de Bray, and now reprinted in London for Roger Clavell, 1644.

The Copy of a Royall Letter, sent from the King of France to the King of England.

ROYAL BROTHER,

Although the Imperiall Diademe hath crowned each of us by the omnipotent providence of the Almighty, and those once dis-united, might exasperate Our princely minde against the British Nation, yet the Noble lenity of your Clement Nature, and the propitious consideration of those impendent and intricate perils, wherein your Kingdomes are dangerously involved, have respectively induced me to declare our good expectations and wel-wishes to you. And whereas wee manifestly understood and with credible information received intelligence of the rebellious insurrection of *Ireland*, We did respectively sympathize with your solicitous deplorations of their disastrous proceedings, and will (as shall be perspicuously declared hereafter)

hereafter) vindicate their furious rebellion. But your Majesty (as hath been promulgated by report) hath been misinformed of diverse particulars, which not onely cast an indirect aspersion on our royall Name, and Monarchicall Throne, but highly derogates from Our Imperiall Prerogative and innocuous intention. It hath beene publikely divulged, That we always manifested a dishonourable derision at the perilous distractions of your Kingdomes, and did not onely rejoyce at the disloyalty of *Ireland*, but also instigated those rebels with a calumnious suggestion to proceed in their bloudy Tyrannie, as if they should depend in expectation of our auxiliary assistance. But we doe utterly defie and detest this scandalous and mischevous imputation reflected on Us, and doe withall desire that the Authors of this execrable Fable fathered on us, may suffer exemplary punishment. For We loyally protest and affirme with our cordiall assertion, that when as the doleful intelligence of the British distractions came to Our first audience, We were so farre from entertaining any derisive apprehension, that We seriously rather deplored the prepostrous condition of the same. And as for the rebellion in *Ireland*, in this so unnaturall Our just indignation, that We always detested the same, and did not onely dehort Our subjects from presuming to conspire with them, but also did publish a Proclamation to the Epidemicall Aspect of all

in

ſerve each others Imperiall Diadems. All theſe
unitely concurring together to the plaufible
compoſition of mutuall tranquility and reſpect-
ively injoyne us in a reciprocall coaction to
declare Our Royall intents, and endeavours de-
ſires for the flourishing proſperity of England.
We applaud you for the royall entertainement
of our Mother, (although We have little cauſe
in regard of her inteſtine Stratagem againſt Us)
yet Wee conceive had ſhe continued longer in
England, ſhe would have ſuddenly brought the
State to a deſtructive ruine: notwithſtanding all
the ſtiffer deprecations which we wiſh her, are,
that in what Climate ſoever ſhe reſides in, at
length ſhe may peaceably conſummate her daies
in an happy period. We now involve our inten-
tions to the dangerous affaires of *Ireland*, whoſe
barbarous inſolencie We will ſedulouſly endea-
vour to conbit in the limited termination of
Loyalty and Obedience to you their dread So-
veraigne. What I now implore, and deſire more
is contained in theſe concise ſubſequent Decla-
rations: Firſt, that your Majeſty would be gra-
ciouſly pleaſed to expedite and animate your
Parliament to deliberate things in a concluſive
confirmation, that as they have begun Nobly,
they may conclude with more fortunate ſucceſſe
to the future ſecurity of the Realme: for procra-
ſtination in State matters doth either diſcourage
ſome in the ſame Nation, whoſe imminent grie-
vances

vances, are not eaſied, or at leaſt doth animate forraigne Enemies to perfect any conſpiracie a-gainſt a Kingdome; but a ſudden concluſion doth both create alacrity in the Joyfull mindes of Subiects, and alſo prevent what ſtratagems may be in agitation. Secondly, We deſire that your Parliament would correſpondently accord with your Maieſty without any oppoſition on either ſides, that thus unitely concurring together the waighty affaires of the Kingdome may bee determinated with more facility. Laſtly, what we deſire more, is, that you would expedite your conſultations for the more propitious relicfe of *Ireland*: And for our ſelfe we royally proteſt, that we will confirme our former reſolution to curbe the Tyrannicall inſolencie of thoſe Rebels, which ſhall be a ſufficient teſtimony of our in-[illegible] affection to your Maieſties proſperous [illegible] and the undoubted ſecurity of your

31

Good and bad Newes FROM IRELAND:

In a Letter of Credit from YOUGHALL, Not forged, as are moſt of Pamphlets lately Publiſhed.

The Particulars are theſe

The good Newes.

The Relieving of *Youghall*, by Sir *Charles Vavaſor*.

The Defeate of 800. Rebels at *Bandonbridge*, by my Lord of *Kilmeakell*.

The Reliefe of *Corke* by my Lord Preſident of *Munſter*.

The Bad Newes.

The Revolt of *Waterford* and *Lymericke*, and the loſſe of the Caſtle of *Piltowne*, which Caſtle put Sir *Charles Vavaſor* to a hard taske to relieve *Youghall*.

London, Printed for *Nath: Butter*, at Saint *Auſtens* Gate in *Pauls* Church-yard, at the Signe of the *Pide Bull*. *March* 14. 1641.

FROM

IRELAND.

Lately Published.

The Relieving of Tenglemouth Castle.

The Defeate of 800. Irish at Arnamagh by my Lord of Kilmackal.

The Relefe of Corke by my Lord Barry.

The Revolt of Munster, and the loss of the Castle of Dromore, which Sir Charles Vavasor to a hard task to relieve Enghall.

London, Printed for Nath: Butter, at Saint Austins Gate in Paul's Church-yard, at the Signe of the Pide Bull. March 14. 1641.

Good and Bad Newes, FROM IRELAND:

In a Letter of Credit from YOUGHALL *not forged as are moſt of Pamphlets lately Publiſhed.*

SIR;

IT is no ſmall joy unto us here, that Sir *Charles Vaviſor* is well arrived with his Regiment, which putteth us in heart againe, whereas otherwiſe, wee could not have held the Towne much longer: For amongſt other our wants, the want of fuell was none of the leaſt, for wee had no coale came a long time out of Wales, and the River was ſo commanded all downe from *Capperquin* by the Rebels, that no wood could come downe. They have taken

the Caſtle of *Piltowne*, and come in multitudes every day, to the *Ferry Banke*, which is within Musket-ſhot of the Towne, on the otherſide of the water; and ſince the revolt of *Water-ford* they have gotten three Peeces of Ordnance, which they have planted on *Piltowne* land, to blocke up the harbour, ſo as Sir *Charles Vaviſor* got in with much adoe. The loſſe of *Waterford* is a great loſſe unto us; for beſides that it is a ſtrong Maritine Towne, it had in it 56. Peeces of Artillery; beſides, as the rumour goeth, they were well ſtored with powder, and all other neceſſaries; but I hope *Waterford* or *Roſſe* ſhall doe us little hurt, ſo long as the Fort of *Dunrannon* holdeth out, where wee heare that Captaine *Thomas Aſton*, and Captaine *William Welden* are arrived with two hundred men, which is a good ſupply for that place. My Lord of *Kilmeakell* at Bandonbridge hath played the part of a brave Gentleman; for when neere eight hundred of the Rebels drew neere the Towne in a bravado, hee ſallied out of the Town with one hundred and fiffoot, and about eighty horſe, and gave them a charge, in wch he routed them, put them to flight, killed about an hundred, and tooke the Armes of about three hundred of them. Wee heare for certaine, that *Limmericke* is revolted, which is a ſtrong Towne, and very rich, ſo as when our Army commeth over againe to retake it, there will be brave booty.

My Lord of *Mountgarret*, in the county of *Kilkenny*, and Baron *Loghman*, in the county of *Tip-*

Tippary, are very ſtrong, and imperious, and wee feared daily their approach, untill our new ſupply put life in us againe, which I hope will deterre them from aſſayling of us.

My Lord Preſident of Munſter, hath with ſeven hundred Foot, and two hundred Horſe, made his retreat into *Corke*, which I feare not, but that hee will make good, untill ſuch ſupplyes come, that hee be able to keepe the field, and the Fort at one end of the Towne, and *Barriſcourt*, (which is a Caſtle of good ſtrength) at the other end; it will being well manned, I beleeve will defend the Suburbs; but as for the Towne it ſelfe ſtanding in an Iland, and well walled with navigable Rivers on each ſide, will hold a long ſiege without treachery, of the Papiſts in the Towne, which is feared, as it is our feare here, untill wee quit our ſelves of many of them, which alſo quitted our feare.

My Lord of *Dungarnon*, and Sergeant Major *Aplegard* have beene very vigilant here, or elſe we had beene betrayed long long ſince: And had not my Lord of *Corke* nobly of his owne Tenants, on his owne charge have drawne downe two hundred men from *Tallogh*, and other parts to re-enforce our Garriſon, ſo that by that meanes wee were a ſhelter to all the Engliſh Proteſtants that fled hither, to whom wee afford what reliefe wee are able, and furniſh them with ſhipping for *England*.

Wee ſhall now againe draw downe ſome Peeces of Ordnance to the little new Fort on the Key,

Key; which was abandoned only for want of men to man it, and we hope when my Lord of *Kery* ſhall get a Regiment, hee will be appointed this way, where his experience of the countrey will leade him to doe the beſt ſervice.

If I knew any thing more in theſe parts for newes, I would certifie you of it, but having nothing elſe at preſent, but my beſt reſpects unto you, and duty to my Vncle *Payne*, my love to Cozens all, I take leave and reſt.

Youghall the 28. of February. 1641.

Your obliged friend, and ſervant, *Ia. Gibbes.*

FINIS.